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P. DONAN

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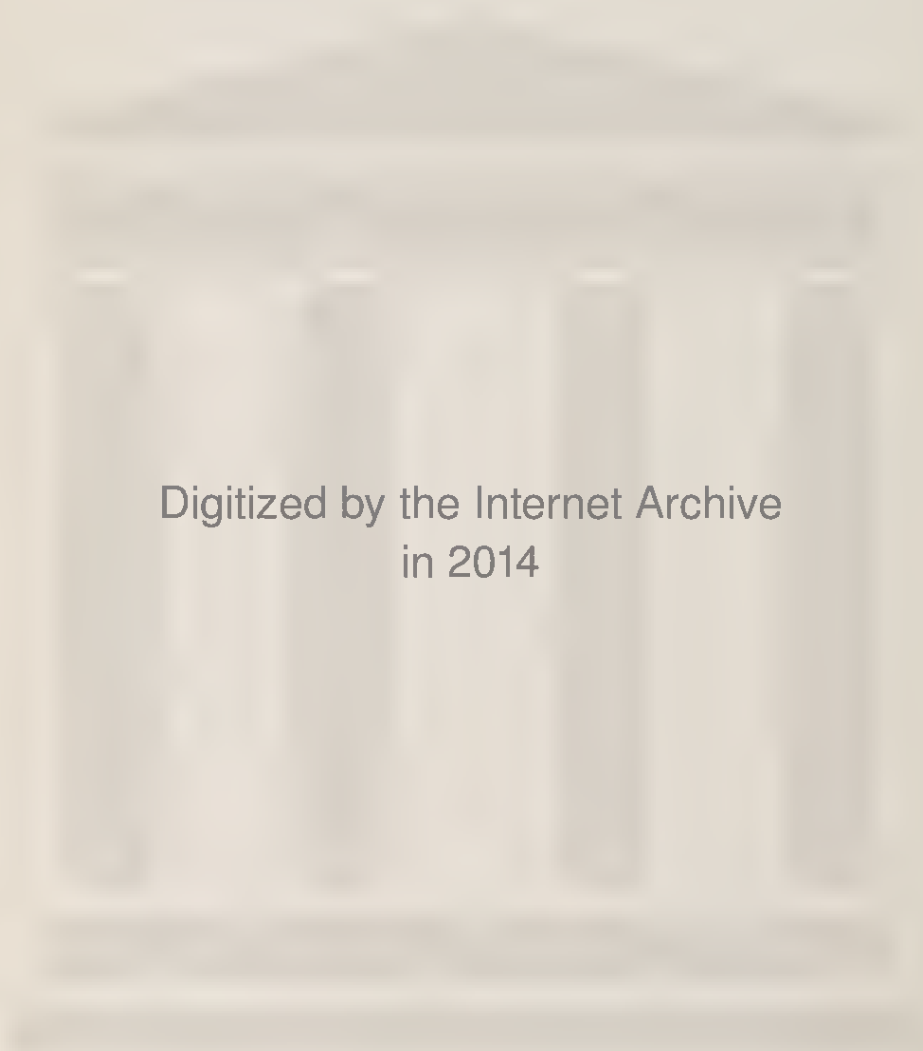

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OF

JACOB CREATH, JR.

BY

P. DONAN.

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INTRODUCTION.

SECTION I.

AT the epoch of Messiah's advent, the Romans, governed despotically by one man, ruled a large portion of our world. Protected by their "eagle," the heralds of salvation safely visited nations which would otherwise have been inaccessible to Christian influence. The cultivation, too, which, as in the case of a great modern nation, to some extent, ever followed in the wake of their arms, usually wielded in an unrighteous cause, was, upon the whole, favorable to the progress of "Truth," which, the more thoroughly it is scrutinized and understood, the more highly will it ever be appreciated.

The very unity impressed, by despotism, upon the various nations comprehended within the

circle of Roman domination, facilitated the transmission of intelligence from one to the other. The diffusion of the Greek language throughout the eastern division of the empire, in consequence of Alexander's conquests, coincided most happily with the production of the New Testament in that most accurate, expressive, and beautiful language.

The prevalence of unusual peace among the civilized portion of human society, favored that calm investigation requisite to a full comprehension of the sublime science of redemption. Even the dispersion of "The Chosen People," who carried with them, every-where among the nations, their sacred books and peculiar customs, prepared the way, like the early dawn, for the rising of "The Sun of Righteousness."

The idea of one supreme arbiter of human destiny, communicated to Adam in Eden, and transmitted, through Seth, Enoch, Methuselah, and Noah, to the post-diluvians, was bedimmed, but not wholly obliterated. Yet hosts of other deities, such as the benefactors or destroyers of our race; the sun, the moon, and the stars; virtues, vices, plants; quadrupeds, reptiles, and rivers, were be-

lieved to exert an important influence over the affairs of men. Their character was usually the *beau ideal* of what their devotees most admired; and their worship consisted of mere outward manifestations of esteem, which were wholly confined to certain times and places.

Their "Moral Philosophy" contributed but little to their purity. It was often skeptical or atheistical. That which was otherwise, was not sustained by sufficient authority to secure the self-denial which it enjoined. Hence the nations which were enlightened by it outstripped, in the career of vice, the very barbarians who hung, like storm-clouds, upon their frontiers.

"The Chosen People," on the score of morality, were but little in advance of the Pagans. Without being formal idolaters, they practiced all the vices which flow from idolatry. Herod, their king, successfully imitated the luxury, splendor, and licentiousness of his Roman patrons. Their high-priests secured their elevated positions by bribery or violence. The Pharisees, their most influential religious sect, preferred human tradition to God's word; paid "tithes of mint, anise, and cummin, while they neglected the weightier matters of the

law, judgment, mercy, and faith;" "sounded a trumpet before them when they gave their alms;" loved "greetings in the market-places, and to be called of men Rabbi, Rabbi!" and, under the mask of extraordinary devotion, embraced every opportunity to devour the fortunes of the widow and the fatherless.

The Sadducees professed to receive the five books of Moses, but virtually rejected them, by denying their typical meaning. The religion of the Essenes was a compound of Paganism, Judaism, and fanaticism. The Samaritans, with the exception of the renegade Jews mingled with them, were mostly descended from the heathen, whom the king of Assyria brought from "The East" to occupy the possessions of the Israelites whom he had carried into captivity, in the days of their king Hoshea. And their religious character might still, to some extent, be described by the remark of a sacred historian respecting them, some time after their migration to Palestine, viz.: "They worshiped Jehovah, and served their own gods."

SECTION II.

While human society was in this deplorable condition, "The Desire of" all nations appeared. An angel announced his birth to some pious "shepherds," who watched "their flocks by night on the" "Plains of Bethlehem." An extraordinary meteor guided eastern sages to the stable or inn where he was cradled; and, with joyful hearts, they poured forth their opportune donations of "gold, and frankincense, and myrrh," "at his feet." When Herod sought his life, God saved him by a dream imparted to Joseph, his guardian, and the husband of his pious mother.

At the age of twelve years, he attracted attention by his conversation with some doctors of the law, in the temple. From that time, until his public manifestation to Israel, his history is shrouded in darkness. We merely learn that he was subject to his mother and guardian. And a remark, subsequently made, with regard to him, renders it certain that he earned his subsistence by useful, and therefore honorable, labor.

About the thirtieth year of his age, John the

Baptist became conspicuous. Isaiah had spoken of him, seven hundred years before, as "the voice of one crying in the wilderness, Prepare ye the way of Jehovah; make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight; and the rough places plain; and the glory of Jehovah shall be revealed, and all flesh shall see it together: for the mouth of Jehovah hath spoken it." Three hundred and ninety-seven years previously, Malachi had designated him as the "Messenger" who should go before the "face" of "Jehovah," to "prepare" his way; affording also a just idea of his character, by appropriating to him the name of Elijah the prophet, to whom, in all respects, he bore a strong resemblance. An angel had foretold his birth to Zacharias, his father, as he ministered in the temple.

Among the multitudes who presented themselves to receive baptism at his hands, upon the profession of their repentance, was one who needed no repentance. "I have need to be baptized of Thee," said "the Immerser" to him, "and comest thou to me?" "Suffer it to be so now," the Mes-

siah replies, "for thus it becometh us to fulfill all righteousness." His request having been complied with, the visible descent of the Holy Spirit upon him, and a voice from heaven, called the attention of mankind to him as "the Son" of God, the "seed" of Abraham, in whom "all nations should be blessed;" the "lion" of the tribe of Judah, the "seed" of the woman who should "bruise" the serpent's "head."

A faithful record of his subsequent life, so far as Infinite Wisdom has deemed it necessary that we should be acquainted with it, is found in the writings of Matthew, Mark, Luke, and John. It is a perfect model of moral excellence. His discourses were such as had never flowed from human lips, unless under the influence of an inspiration which proceeded from him. And to ascribe the works which he performed, in attestation of his Messiahship, to any cause but that which evolved this splendid universe out of dark nihility, would be to confound all distinction between the developments of omnipotence and finite power. No facts of history, ancient or modern, are sustained by a larger amount of evidence than these. His enemies attributed them to diabolic

influence, or magic, but never denied their occurrence. Even Judas, who sold him for the price of a slave, alleged nothing to the disparagement of his moral character, or of those sublime manifestations of almighty energy, which constituted the unmistakable signature of Jehovah, to the truth of all he claimed to be.

SECTION III.

HAVING fully complied with the preceptive requisitions of God's law, as the second Adam, in whom our race enjoy the inestimable advantage of a second probation for immortal felicity, he fully satisfied its penal claims upon his followers by enduring, "in his own body on the tree," as their substitute, such an amount of shame and suffering as holiness, justice, and wisdom, illimitable and immutable, deemed a full equivalent for their eternal punishment: at the same time blotting out the handwriting of God, as regards original sin, in behalf of every human being who has now, ever has had, or ever will have, a place on this footstool of the Almighty. His righteousness, deriving in-

finitude from his divinity, is sufficient for all. It is cordially offered to all; and if any are lost from the lack of it, the fault is their own.

In the morning of the third day, after this great antitypal sacrifice had been offered up, he burst asunder the fetters of death, and exhibited himself again alive to his mourning friends. And, after continuing among them for forty days, eating, drinking, and conversing, he ascended, in their presence, from the Mount of Olives, to occupy creation's throne.

Ten days afterward, when, with hearts harmonious, his disciples were assembled in one place, "there came a sound from heaven, as of a rushing, mighty wind; and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit; and began to speak with other tongues, as the Spirit gave them utterance."

The sacred historian, to whom, under God, we are indebted for a knowledge of these wonderful events, informs us that there were then dwelling at Jerusalem devout Jews and proselytes, from Parthia, Media, Elam, Mesopotamia, Judea, Cap-

padocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, Libya, Rome, Crete, and Arabia. When the phenomenon became known, and a multitude rushed to the place where it occurred, they were overwhelmed with amazement at being correctly addressed, in all their own respective languages, by illiterate Galileans.

Peter assured them that what they saw and heard was not the result of intoxication with wine, as some of them supposed, but of the outpouring of God's Spirit, according to the prediction of their own prophet Joel, by that Jesus of Nazareth whom they had crucified, but whom God had raised from the dead, and exalted to supreme power and glory.

Convinced by his words, and all the surroundings, that this statement was true, and at once realizing the enormity of their folly and wickedness in murdering him, they simultaneously, with intense compunction and solicitude, exclaimed, "Men! brethren! what must we do?"

Peter, to whom the "keys of the kingdom of heaven" had been committed by its Sovereign, promptly responded: "Repent, and be baptized every one of you, into the name of Jesus Christ, for the remission of your sins; and you shall re-

ceive the gift of the Holy Spirit." Three thousand of them gladly embraced the offer, and were saved.

Out of his first disciples our Saviour selected twelve, whom he styled Apostles. Paul was afterward added to their number. Matthias had, in the meantime, been chosen by lot to occupy the forfeited place of the traitor. They seem to have sustained a sort of twofold official relationship to the church. As the first of that series of pastors, by whom it would through all subsequent ages be fed and governed, they were elders. Peter and John so denominate themselves. As apostles, their position was extraordinary. Their call to it was immediate. They saw Christ after his resurrection. Their words constitute a part of "the Bible." What they "bind on earth" is "bound in heaven;" what they "loose on earth" is "loosed in heaven." They could, at once, speak the language of any nation which they desired to address on the theme of redemption, though they had never heard a word of it before. They could eject demons and heal disease by a word, or touch, or handkerchief borne from their persons. Even their shadow, sometimes, was attended with omnipotent

power to save. They raised the very dead to life, and were invested with the ability to confer such miraculous endowments upon others. When those who profess to be their successors afford equal evidence of their apostleship, we pledge ourselves cheerfully to recognize their claims.

The "Elders" were the "Bishops," or "Pastors," of the church. By a bench of these, denominated the "Presbytery," were the spiritual affairs of every Christian congregation supervised.

The "Prophets" foretold the future, and spoke for the edification of their brethren, and the conversion of unbelievers, in a style far beyond the range of their native ability.

The "Teachers" were a class of public instructors, on whom, it is probable, the Head of the church had conferred a more than ordinary insight into divine subjects, accompanied with the faculty of communicating a knowledge of them acceptably to others.

The "Evangelists" preached the gospel, ordained elders, and "set in order the things that" were "wanting" in the congregations.

The "Deacons" were, at first, appointed to relieve the apostles from the drudgery connected

with the Lord's Supper and the public tables, subsequently called "Agapæ." Females, when necessary, filled this office, usefully to others, honorably to themselves.

Though each congregation was governed by the Presbyterial Senate, of which we have spoken, yet that council was of their own selection; and the fact that individuals were excommunicated and restored by the whole brotherhood, showed that, under God, they held the supreme power in their own hands.

Faith in the Messiah, repentance, reformation, the confession of Jesus with the mouth, and immersion into the name of the Father, and of the Son, and of the Holy Spirit, constituted the terms on which, by divine authority, they offered salvation to a lost world. They celebrated the Lord's Supper "on the first day of" every "week." They saluted each other by the endearing appellation of brother, or sister. On the ninth year after the organization of God's kingdom, Paul and Barnabas, by inspiration, named them "Christians." And as all the beautiful colors of the bow of heaven are but the manifested elements of pure light, so the attractive virtues which adorned their character constituted a complete development of love.

SECTION IV.

From this beautiful model the Christian Church soon began to diverge. The first important changes took place in its government. To these we propose to devote special attention. Other deviations kept even pace with them.

The presence of the apostles, whose authority in the church was paramount to that of all her other teachers and rulers, generated, during their life-time, a disposition to look up to some superior, which continued after their death. With the view of filling the place which they had occupied, the congregations endeavored to procure the relatives of our Lord, according to the flesh, for their bishops; failing to effect this, the presbyteries began to elect one of themselves to be their permanent president. To him the title of bishop, or pastor, soon began to be exclusively appropriated.

A powerful impulse in the same direction was given to the church by the introduction of Jewish ideas. The bishops proclaimed themselves the successors of the high priests, and conferred upon their co-presbyters and the deacons the honor of

succeeding the ordinary priests and Levites. They professed to be called of Deity immediately to their work, and to be a peculiar medium of communication between Him and men. It began to be considered improper for persons so sacred to devote much attention to the duties connected with any secular vocation. The Mosaic tithe-law was gradually brought to bear upon the people, with reference to their support; and acting upon the principle that their priesthood was literal, the Lord's table was styled the "Altar," while the offerings of the people for the supper, the "love-feast," and the poor, received the corresponding designation of "sacrifices."

It could not be thought arrogant, of course, for such favorites of Heaven to consider themselves vastly superior to their brethren, even though they might be decorated with the royal or imperial purple. Nor could it be denied that great splendor of apparel became them, as the successors of those, who, on public occasions, were, by God's authority, magnificently attired.

The rise of "Chorepiscopoi," or rural bishops, was attended with similar results. Christianity selected for the time and place of its advent the

most cultivated age of the ancient world, and the very center of that cultivation. Hence, in its wonderful history, churches planted at such places as Jerusalem, Antioch, Rome, Corinth, Ephesus, Sardis, Pergamos, Laodicea, Thessalonicą, and Philippi, first attract our attention. The legitimate inference from this fact is, that it is not afraid of the light. Progress in science and literature favors its advancement; and not until human intelligence shall have still more nearly approximated its earthly culmen, will voices be "heard in heaven, saying, The kingdoms of this world have become the kingdoms of our Lord, and of his Christ: and he shall reign forever and ever."

In its primitive form, it was philanthropic. Its heart, like that of its great author, embraced the world. And yet, like the circling wave of the pool which continues to expand until it "lashes the resounding shore," it first enfolds the nearest objects. Hence their own suburban population received the early attention of the city churches. Their exertions having been crowned with success, congregations so collected often sought and obtained an elder from the mother-church to become their bishop, and the whole, or a part of his sup-

port. This placed him in a position of dcpendence upon his former bishop, which was deeply felt, though in different ways, by both parties.

SECTION V.

Among the causes which contributed to the downfall of primitive Christianity, no one was more influential than the institution of synods. The first was held between 160 and 170 A. D. They consistcd of bishops, elders, and members, who rcpresented the congregations of a Roman province. They met in its principal city, the bishop of which was considered best entitled to the position of moderator. As they always met at the same place, his moderatorship became permanent. At his order they convened and adjourned; through him they corrcsponded with other portions of the church; and by him was their general business, in the intervals between their regular meetings, transacted.

When it was dcemed expedient that the churches of a præfecture should meet by representation, in council, its metropolis was also thc stated place of

meeting; and its bishop, under the influence of the views with reference to precedence which even then began to prevail among "the Clergy," again became their perpetual president, and sustained the same relationship to the provincial metropolitan bishops which they bore to the other bishops of their respective provinces, or which these sustained to the other members of the presbyteries by which the different congregations were governed.

Those best acquainted with such institutions and human nature, will most fully appreciate the influence which these permanent moderators could, would, and, I am sorry to add, did exert, for their own elevation, and the correspondent depression of their brethren.

The accession of Constantine "the Great" to the imperial throne, and the favors most lavishly bestowed by him and his Christian successors upon "the Clergy," completed the ruin of apostolic Christianity. The pride and ambition of the latter knew no bounds. Instead of remaining "the servants," they became the "lords of God's heritage," the patriarchs and bishops possessing the power, and surrounding themselves with the splendor of princes.

All the advantages, by which power became centralized in the persons of other bishops, were enjoyed, to the highest degree, by the bishop of Rome. His church was the largest and wealthiest on earth. It was located in the metropolis of the civilized world; it was a "Sedes Apostolica," or church founded by an apostle; it was the stronghold of orthodoxy. The large number of chorepiscopoi dependent upon him contributed to his grandeur. Kings and emperors, to secure his influence in the accomplishment of their ambitious purposes, heaped wealth and honors upon him. The northern Barbarians, recognizing him as the chief pontiff of the Christians, transferred to him the veneration which they had formerly entertained toward their "Chief Druid." He construed the words of Christ, recorded in Matthew xvi. 18, 19, to mean that Peter should be head of the "Apostolic College," and claimed to be his successor. Forgeries were employed in bolstering his pretensions to temporal dominion. And availing himself, with consummate tact, of every circumstance that favored his advancement, without regard to truth or honor, he ultimately waved his scepter over a prostrate world, avowing, as God's sole

minister plenipotentiary on earth, the right to dispose of its kingdoms and empires at his pleasure; and to bind and loose, here and hereafter, as regards man's immortal interests.

SECTION VI.

THE character of Popery, thus developed, may be learned from its history, with many important pages of which the world generally are unacquainted. Enough is known, however, to sustain the sentiment, that when Daniel, and Paul, and John, by the light of The Eternal Sun, took the daguerreotype of a peculiary wicked power to be revealed in future ages, and denominated, with reference to its various phases, the "Little Horn," "The Man of Sin," "The Son of Perdition," "The Mystery of Iniquity," "The Two-horned Beast," and "Babylon the Great," *it* sat for the picture.

In the meantime, God, through the writings of such men as Athanasius, Augustine, Basil, Chrysostom, Gregory Nazianzen, Ambrose, Hilary, Jerome, and Lactantius, as by an angel ascending from the east, as it were, seals "in their foreheads"

a hundred and forty-four thousand of the antitypal Israel; thereby preventing the "Woman clothed with the sun" from being "carried away" by "the flood" of Barbarians which the dethroned "Serpent" "cast out of his mouth" after her; or drowned in the deluge of wordliness, will-worship, and error, which state patronage, human policy, and false philosophy let in upon her.

Soon afterward she "fled into the wilderness." There God "nourished" her. And though "clothed in sackcloth," she bore as complete and satisfactory a testimony as that of "two" competent and concurring "witnesses" would be, against the maldoctrines and malpractices of the new race of Pagans, to whom "the court without" God's "temple" was "given" up, and who trod "the Holy City" "under foot."

She still lives. Clad in her celestial armor, treading not only upon *sub-luna*-ry things, but the *moon* itself, regarding the twelve apostles as her jewels, the gates of "Hades" have not prevailed "against her." And the period is not remote, if it has not already arrived, when she will come up "out of the wilderness, leaning upon her beloved," looking "beautiful as Tirzah, comely as Jerusalem,

fair as the moon, clear as the sun, and terrible as an army with banners."

The good men of Armenia, Mesopotamia, Pontus, Cappadocia, Thrace, Italy, Switzerland, Bohemia, France, England, Scotland, and Germany have accomplished wonders toward the overthrow of earth's antichristian powers; but they left their work incomplete. Within the precincts of what is usually regarded as evangelical Christendom, we still hear of names, creeds, councils, rites, officers, and laws, unwarranted by the word of God.

Out of the midst of this chaos, and refulgent with the light of the "nineteenth century," looms up an organization styled the "Christian Church." Its object is to carry out, to the utmost limit of practicability, the Reformation initiated by God's "witnesses" during the "dark ages." This it proposes to accomplish by a method which, though simple, must be regarded as effectual. It is to reduce or elevate the religion of mankind to the heaven-originated model revealed in the New Testament.

That this statement is true, will appear from the following facts: First, They have adopted the primitive name, "Christian." Secondly, In offer-

ing salvation to mankind, they merely repeat the terms on which it was proposed to our race by the men of God who organized his kingdom; they are faith in Jesus Christ, repentance, reformation, confession "with the mouth" of the "Lord Jesus," and baptism, into the name of the Father, and of the Son, and of the Holy Spirit, as the steps by which we ascend into that kingdom, the birth by which we are introduced into God's family; and unreserved submission to all his laws through subsequent life, as the only condition on which we can found a rational hope of ultimately realizing eternal salvation. Thirdly, Their creed is scriptural, being the "Scriptures" themselves. Fourthly, Their baptism corresponds with the "pattern," being performed in pools and rivers, and resembling a birth, or a burial and resurrection. Fifthly, Their government is conformed to that of the "Apostolic Church," so far as *that* was designed to be permanent. The apostolic and prophetic offices are no more. They retain those of evangelist, elder, pastor, or bishop, teacher, and deacon; and while each of their congregations is supervised by the original presbytery, the supreme authority is vested in the whole fraternity.

Sixthly, Their worship agrees with the sacred writings: "On the first day of" every "week," they "come together to break bread." On such occasions they read and preach the word of God, exhort each other, offer prayers and praises and thanksgiving to Jehovah, and contribute to the necessities of the poor.

SECTION VII.

WHY can not all who love our Lord on earth unite on such a basis? "Oh!" says one, "the various denominations which now exist do more good, under the influence of ambition, than they would from love to God and man." Is this sentiment just? Do modern Christians use greater personal exertion, make greater sacrifices, or contribute more money, in proportion to ability, to promote the temporal and eternal welfare of our race than did the members of the primitive church? I need but to propose this question; your own good sense and intelligence will at once suggest the appropriate response.

"If Christians all belonged to one party they

would abuse their power," observes a second objector. Ought we not to decline personal influence from the same consideration? Prevent the centralization of power in the church by the organization of councils above the original presbytery, and the danger vanishes.

"The espionage exercised by one denomination over another renders them more circumspect, as regards their deportment, than they would otherwise be," remarks a third. That is, "we are benefited by the malicious scrutiny of our enemies. We shall, therefore, exercise special care that some of our fellow beings shall always sustain so useful a relationship to us."

"The present state of the religious world," rejoins a fourth, "is preferable to one organization, from the fact that persons of every variety of intellectual and religious character can find, among the different churches, homes congenial with their peculiar views and feelings." The substance of this objection is, that "man's plan for the ecclesiastical accommodation of our race is preferable to God's."

Such unity in God's family is desirable. First, because it would banish from it a vast amount of

envy, jealousy, malignity, and detraction, the results of ungodly ambition. Secondly, because the love flowing from it would soon sweep away the infidel objection to Christianity; viz., "See how these Christians hate each other;" and operate favorably toward the removal of another, viz., "There is such a diversity of opinion among you, that we know not what to believe." Thirdly, because the moral power, now worse than wasted by the friends of Christ in efforts to destroy each other, would be expended in endeavoring to render his kingdom universal. Fourthly, because the money now invested in superfluous houses of worship throughout Christendom, would go far toward the supply of every human family on this "Emerald Isle" of immensity's blue ocean, with a copy of God's book in their own language; while, Fifthly, its host of supernumerary preachers, now an incubus on the resources of the church, would be at once available for the cultivation of those "waste places of the earth, which are full of the habitations of cruelty."

"The scheme is utterly impracticable," responds a fifth. That this objection is equally unfounded with the former, will appear from the following

facts: First, such union did exist among primitive Christians. Secondly, the differences of opinion that then prevailed among those connected with the Oriental, Egyptian, Grecian, Roman, and Jewish schools of philosophy and religion, were almost as numerous and irreconcilable as those which now exist. Thirdly, the "Christian Church" of our day has, thus far, proved a "success," eight or nine hundred thousand persons, of varied rank, talent, and education, having, within a few years, become thus united in one holy, happy fellowship.

Of this movement, which I regard as the brightest gem in that crown of glory by which the brow of the nineteenth century is encircled, allow me the pleasure of introducing to your respectful consideration one of the most distinguished Pioneers.

THE AUTHOR.

MEMOIR

OF

JACOB CREATH, JR.

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JACOB CREATH, Jr.

CHAPTER I.

Elder William Creath, the Father of Jacob Creath, Jr.—Samuel Creath, his Grandfather—Birth of Jacob Creath—His Mother—Her Name, History, and Character.

ELDER WILLIAM CREATH, of Mecklenburg County, Virginia, the father of Jacob Creath, was born on the twenty-third of December, 1768, during the passage of his father and mother from Dublin, Ireland, to Nova Scotia. His father, Samuel Creath, and his mother, were also from Dublin. Her maiden name was Susan Moore.

By education and profession they were Presbyterians. He lived and died a member of that organization. His son William was, of course,

educated in the same faith, and continued in the same body until A. D. 1787, when, upon profession of his faith in Christ, he was immersed by Elder Henry Lester, and joined a Baptist congregation in Granville County, North Carolina, under the pastoral care of Elder Thomas Bass.

After his baptism he lived and studied theology with Elder John Williams, a Calvinistic Baptist preacher, of Charlotte County, Virginia. Even at so late a period of the world's history as this, young preachers were informed that "special preparation for the performance of their public duties was unnecessary, inasmuch as the Holy Spirit, on such occasions, would directly communicate to their minds all the thoughts and words which were requisite." The subject of this brief sketch acted upon such suggestions, but found, after a few experiments, that he could always speak most intelligently, eloquently, and profitably to others on subjects which he had thoroughly matured by previous reflection. In Brother Williams he found a talented, pious man, and a true friend.

During the last twenty years of his life, Elder Creath traveled extensively, preaching in North Carolina, Maryland, and the middle and lower

parts of Virginia. He kept a record of his travels, embracing dates, places, persons, and occurrences. It is to be regretted that this is not accessible, so that full justice might be done to the character of one who stood high among his brethren, and was instrumental in turning "many to righteousness."

He was the contemporary and friend of John Leland, Robert B. Semple, Andrew Broaddus, sen., Elder Courtney, Benjamin Watkins, Ely Clay, John Kerr, Richard Dabbs, Robert T. Daniel, James Shelburne, David Barrow, A. W. Clayton, and Lewis Lunsford. His arguments were powerful, and his appeals to the heart irresistible. A deist of his acquaintance once remarked that "there were but two things that could make him cry—the one was shaving with a dull razor, the other was hearing William Creath preach." A member of Congress observed, that "he was the only man he ever heard who could deliver a three hours' speech without saying something that was not worth hearing."

He was five feet ten inches in height. His complexion was florid. His eyes were dark, and full of fire. His hair was black as a raven. His form

was admirably proportioned. He was strong and active. His temperament was "the sanguine." His attachments, and resentments, too, were, by nature, ardent and lasting. Such men always have devoted friends and bitter enemies. He was not an exception to the rule. He was a thorough-going Baptist preacher, of the Calvinistic school. He asked no quarter from the Pedobaptists and Armenians, and he gave none.

Elder Jacob Creath was his second son. He was born on the seventeenth of January, 1799, on Butcher's Creek, Mecklenburg County, Virginia, six miles from Boydtown, the county-seat. When he was quite young his father removed from the upper to the lower end of the county, and settled on Taylor's Creek, six miles from the Brunswick line; one mile and a half east of the public road leading from Richmond and Petersburg, to North and South Carolina; twenty miles north of Saint Tammany Ferry, on the Big Roanoke River; and ten miles from Gee's Bridge, on the Meherrin River. The county was fifty miles long, and thirty broad.

His maternal ancestors were Virginians, of English descent. His mother's name was Lucretia

Brame, the daughter of Thomas Brame, of Mecklenburg County. She was a woman of sound physical constitution, strong common sense, great energy of character, decided, prudent, candid, and modest. She never permitted her children to utter a vulgar word in her presence.

She gave birth to sixteen children. And with but little help from her husband, who spent the most of his time in preaching, with meager pecuniary returns, she nursed, fed, clothed, and educated all of them but three. She could read and write, and was well acquainted with the Bible. On Lord's days she required her children to read it to her, and to commit portions of it, and beautiful hymns, to memory.

When her husband was from home she maintained prayers in her family. She trained her children to obey her. Her house was a home for Baptist preachers, from Maine to Georgia. After her husband's death, she continued a widow to the end of life. During that period she supported and educated her six youngest children; and enjoyed the unutterable delight of beholding five of her nine sons devote themselves to the glorious work of the gospel ministry.

CHAPTER II.

The First School he attended—His Attainments—Second School, and Acquirements—Other Educational Advantages—A full account of his Conversion commenced.

THE subject of these memoirs was long styled Jacob Creath, jr., to distinguish him from his uncle, Jacob Creath, who died "full of years and honors" at Lexington, Ky., during the month of March, 1854. When very young he learned the letters of the alphabet, and to spell and read, at a school taught by Joshua Stanley, three miles from his father's house.

The second school of which he availed himself was one taught by Jones Gee, under whose profound instruction he not only made progress in reading and spelling, but also acquired the indispensable art of writing. At the age of eight or nine years he was required to make additional

valuable attainments in the line of an education by taking his position at the plow-handle and on the wagon, and maintaining it for ten or twelve years.

He read at night by the light of the blazing brush-pile. And if he enjoyed that luxury during the day, it was while his faithful brutes were resting or feeding. In this manner he carefully read and studied the New Testament. In his twenty-second year he commenced the study of English, Latin, and Greek grammar.

At a very early period in life his attention became aroused to his immortal welfare. In those days it was inculcated that people must pass by Mount Sinai, and hear a certain amount of its thunder, before they could possibly catch even a glimpse of Mount Calvary. They were instructed that "they could do nothing; and yet that they would be certainly damned, unless something was done." He underwent what in those days was denominated "a great law-work."

"I strove as hard," he remarks, "to observe the laws of Moses as though I had been a Jew." He desired most sincerely to be a Christian; but knew not how to become one. And from none of

the teachers of that day, however distinguished, could he obtain the desired information. He exerted himself to secure the favor of God, by his good deeds; and sometimes thought he had almost succeeded, when, all at once, some gust of wrong feeling would drive him from his course, and disperse all his hopes of divine friendship.

He tried to drown his sorrows in infidelity, but his conscience would not allow him to become an infidel. The sword of Truth had pierced his soul too deeply for that. He believed the Bible to be the Word of God, and "Jesus to be the Christ, the Son of the living God," as firmly as now; but the preachers told him "*that* was historical faith," "and would by no means answer his purpose; and that his only chance for salvation consisted in being born again." But how to attain that all-important boon, the deponents testified not. Thus was he left in the dark, without either pathway or guide. "Had I been told," says he, "to believe on the Lord Jesus Christ, repent, and be baptized for the remission of my sins, I could have been a Christian at ten years of age, as easily as at seventeen.

"I never saw the day when I did not desire to be good and please God, my Maker. I often withdrew to retired places, and prayed to him that I might see a great light shining around me, like Saul of Tarsus; or hear a voice informing me that my sins were pardoned. Under these circumstances nature sometimes gave way, and I went to sleep on my knees, overwhelmed with the dreadful consideration that I was forever lost.

"In this state of mind I had alarming dreams. One of them was peculiarly impressive. I imagined that 'the day of judgment' had come. The human race were assembled on a vast plain. The Saviour occupied a narrow pass between *them* and heaven, through which only it could be entered. And no one could enjoy that unspeakable privilege but those on whom He conferred a white ball, as a token of his favor. An older sister and myself approached him together. On her he bestowed the pledge of his love; and she passed away from me into the realms of unfading beauty, glory, and bliss. *Me* he repudiated.

"I was devotedly attached to my sister; and when I found that we were permanently separated, and that hell was my immortal portion, I awoke

screaming, in a paroxysm of terror. Although it is more than fifty years since this incident occurred, the original impression still remains. When I found that the scene was merely a dream, I went earnestly to work to secure my salvation, lest the vision should ultimately prove awful reality."

CHAPTER III.

History of his Conversion continued and completed—A Narrative of Thrilling Interest.

IN April, A. D. 1817, the Meherrin Baptist Association met at Ready Creek meeting-house, in Brunswick County, Virginia, about thirty miles from his father's house. His father and other preachers were expected on the occasion. "I concluded," says he, "to attend the meeting, with the faint hope of obtaining some relief from my protracted mental agony.

"At the close of the last discourse, on Lord's day, James Shelburne, the father of Silas Shelburne, invited persons present, 'in distress of mind, to come forward and be prayed for,' observing that 'all who did so at the last Association, a year ago, had obtained a hope, and been baptized, and that some of them were now preaching the gospel,'

instancing his own son, Silas, and James Jeffries. While he was thus addressing us, the thought occurred to me that I could not live another year under the mental anguish which I had so long endured, and that the present moment might be the only opportunity which God would ever afford me of fleeing 'from the wrath to come.'

"Influenced by this consideration, and overwhelmed with solicitude and sorrow, I pressed through the densely-packed audience that I might enjoy the benefit of their prayers. There was great rejoicing among the preachers, both on my own account and my father's. They prayed very fervently for my salvation; and taking it for granted that their prayers would be answered, welcomed me to the enjoyment of God's favor. My perturbation of mind was somewhat assuaged, but permanent relief was not afforded.

"Soon after this my father asked me if he might publish that I would be baptized at the next church meeting, on Wilson's Creek, three miles from his home, on the third Lord's day in May. I remarked that 'I would prefer to wait a little longer, as I did not wish to deceive either myself or others.' He answered, 'Arise, and be baptized,

and wash away thy sins, calling upon the name of the Lord.' I authorized him to do as he desired.

"The appointed time having arrived, and candidates for church membership having been invited to present themselves, I, alone, went forward. Few at that time cared for their souls. My father then said to me, 'My son, will you begin and tell what the Lord has done for your soul?' I replied that 'I had not much to tell; but that any question which he would propose, I would endeavor to answer.'

"His first interrogatory was, 'Have you seen yourself to be a sinner?' I responded, 'I have long seen and known that I was a sinner.' 'Do you think,' he continued, 'that you can save yourself?' 'By the deeds of the law,' I replied, 'no flesh shall be justified in the sight of God.' 'On whom,' says he, 'do you depend for salvation?' I answered, 'On Jesus Christ; for there is no other name given under heaven, among men, whereby we must be saved.' 'Do you wish,' he added, 'to be baptized?' 'My coming here,' I observed, 'was the best evidence of that.' 'Do you,' he remarked, 'from this time forward intend to live the life of

a Christian?' My answer was, 'With God's help, I intend to do so until death.'

"My examination having proved satisfactory, they 'received' me. And the next day, being Lord's day, my father immersed me in the presence of a vast multitude of people; including schoolmates, intimate friends, and neighbors. When I emerged from the water, I possessed what had never fallen to my lot before, 'the answer of a good conscience toward God.' I felt tranquil as a summer's eve. My 'peace' was 'as a river.' I 'rejoiced with joy indescribable and full of glory.' I knew of no words that more appropriately expressed my state of mind than those of an uninspired poet. They are as follows:

"'How happy are they, who their Saviour obey,
And have laid up their treasures above!
Tongue can not express the sweet comfort and peace
Of a soul in its earliest love!

'This comfort is mine, since the favor divine
I have found in the blood of the Lamb;
Since the truth I believed, what a joy I've received!
What a heaven in Jesus' blest name!

''T is a heaven below my Redeemer to know;
And the angels can do nothing more

Than to fall at his feet, and the story repeat,
And the lover of sinners adore!

'Jesus, all the day long, is my joy and my song;
Oh that all to this refuge may fly!
He has loved me, I cried. He has suffered and died
To redeem such a rebel as I.

'On the wings of his love, I am carried above
All my sin, and temptation, and pain.
Oh! why should I grieve, while on him I believe?
Oh! why should I sorrow again?

'Oh the rapturous height of that holy delight,
Which I find in the life-giving blood!
Of my Saviour possessed, I am perfectly bless'd,
Being filled with the fullness of God!

'Now my remnant of days will I spend to his praise,
Who has died me from sin to redeem.
Whether many or few, all my years are his due;
They shall all be devoted to him.

'What a mercy is this! What a heaven of bliss!
How unspeakably happy am I!
Gathered into the fold, with believers enrolled!
With believers to live and to die!'

"I continued to praise God and rejoice. I was 'diligent in business, fervent in spirit, serving the Lord.' Many a happy Lord's day did I spend,

while yet a youth, both before and after my baptism. The hard toil to which I was subjected during the week did not render less sweet the rest of the sacred day."

CHAPTER IV.

Naturally of a Serious Turn—Preferred, when young, association with the aged—Never read a Novel—His first Sermon—An old sister's opinion of it—Devotes himself to the Ministry—License to Preach.

"FROM childhood I was of a serious, contemplative disposition, deriving more pleasure from association with the aged than with the young, and gay, and frivolous. I have never read a novel. I preached my first sermon on the third Lord's day in June, A. D. 1817. My text was taken from Galatians, third chapter and tenth verse. The words are, 'For as many as are of the works of the law are under the curse: for it is written, Cursed is every one who continueth not in all things which are written in the book of the law to do them.'

"The circumstances under which it was delivered were peculiar. Two young Baptist preachers,

named Thomas and James G. Jeffries, had an appointment, on a certain occasion, to preach at my father's church. On account of high water in the Meherrin River, or sickness, they failed to meet their engagement. A large congregation having assembled, it was suggested to me by John Waller, who was not a member of any church, that I should invite James Nolly, a Methodist preacher present, who was very hostile to the Baptists, to occupy the pulpit.

"Having done so, Nolly looked at me very seriously, and said: 'Jacob! can't you preach for us to-day?' 'No, sir,' I replied; 'I can not. What led you to ask me that question?' 'Oh!' said he, 'I think you *will* preach, and you had just as well begin to-day!' After I had refused once more, he remarked: 'Well, you open the meeting by singing and prayer, and I'll preach.'

"He took his text from Mark, first chapter and fifteenth verse: 'Repent ye, and believe the gospel.' Having finished his discourse, he invited me to conclude the service; which I did, by delivering a sermon on the passage beforementioned. An old lady present remarked, that 'I made a good prayer; but she did n't think I would ever

make a preacher.' The old lady's views and mine corresponded precisely on that subject. And I thought if God would forgive my first offense of the kind, I never would repeat it. After laboring on the farm, however, for a year or two, for the benefit of my father and the family, and employing my leisure hours in reading, meditation, and prayer, I determined, under the influence of devotion, benevolence, and conscience, to devote 'my days to' God's 'praise' in that very calling.

"I had no difficulty in procuring a license for that purpose, which was couched in the following words, viz.:

"'To all people to whom these presents may come, — the Baptist Church at Wilson's Creek meeting-house, Mecklenburg County, sends greeting: The bearer, our beloved brother, Jacob Creath, being a man of good moral character, real piety, and sound knowledge of divine things; and having been called to the service of his ministerial gifts, whereof we have had considerable trial, both in private and public, we have judged him worthy; and do, therefore, hereby license and authorize him to preach the gospel, wherever he may have

a call; not doubting but that in due time circumstances will lead on to a more full investment of him in the ministerial office by ordination. In the meantime, we recommend him to favor and respect; praying that the Lord may be with him, and abundantly bless him.

"'Done at our meeting, 15th February, 1818.

"'WM. CREATH, *Pastor;*

"'WM. PENNINGTON, *an Ordained Preacher.*'

"This transaction took place more than fifty years ago. And having obtained help from God, I still continue, to the full extent of my physical, intellectual, and moral ability, to proclaim to a 'lost' world 'the unsearchable riches of Christ.' I have experienced many vicissitudes in life, but I have never lost my standing in the church of my father, where I was 'received,' and baptized, and licensed."

CHAPTER V.

Places himself under the Care of Elder Abner W. Clopton—Studies Latin, Greek, English, and Theology—Is ordained—Becomes a Student at Columbia College, D. C.

"IN January, A. D. 1819, I traveled from Virginia to Society Hill, to see Brother Wm. Dossy, who resided at that place. He had lived with my father when he was a young man, and labored with him for some years as a preacher in Virginia and North Carolina. The object of my visit was to obtain assistance through him from the Charleston Baptist Association in acquiring a suitable education for the work on which I had entered. He instructed me to repair to the University of North Carolina at Chapel Hill, and place myself under the care of Brother Abner W. Clopton, who was a learned, good man, a physician, and a professor in the university.

"With him I studied the Latin, Greek, and

English languages, and theology. I found him an admirably qualified instructor, and a true friend. Through his commendation I was ordained by the 'Old Baptist' preachers of that State. Their certificate to that effect is expressed in the following language, viz.:

"'We, the presbytery called for by the church at Mill Creek meeting-house, Caswell County, North Carolina, attended at County-Line meeting-house, on the 23d and 24th of September, 1820; when and where the church attended voluntarily, and unanimously gave up brother Jacob Creath, jr., to ordination; whom, when we had examined upon his qualifications and principles, find him sound in the faith, and qualified, and called of God, as we believe, to the ministry of the Word and ordinances, and have therefore set him apart thereto, by fasting and prayer and imposition of hands.

"'Given under our hands the day and date above written.

"'George Roberts,
Richard Martin,
Barzillai Graves,
Stephen Chandler,
David Lawson,
} *Presbyters.*'

"I continued at Chapel Hill during the year 1819. In the fall of 1820, Brother Clopton removed to Milton, Caswell County, to preside over the female seminary at that place. I accompanied him, and continued there until November, 1821, when I became a student of Columbia College, Washington City, D. C. It was then under the supervision of William Staughton, D. D. I remained there until December, 1823, when I changed my location to Charlotte Court-house, where Brother Clopton then resided.

"Previous to my departure from Caswell County, North Carolina, I received from the Mill Creek church the following letter, viz.:

"'The bearer hereof, Brother Jacob Creath, is a member of our church, and an ordained minister of the gospel. As a member, he is regular and orderly in his deportment; and as a minister, highly acceptable. We, therefore, recommend him to our brethren among whom his lot may be cast. And when joined to them he will be dismissed from us.

"'Done in church conference, at our monthly meeting, in November, 1821. By order.

"'JOHN LEE, *Clerk*, A. W. CLOPTON, *Pastor*.

"It will be gratifying to my friends who may peruse these memoirs, to learn that on leaving Columbia College I was considered worthy of the following testimonial from my fellow-students, viz:

"'To all whom it may concern: The Rev. Jacob Creath, late student of Columbia College, having taken his dismission, and being about to depart from the institution: this is to certify, that he has been for many months a member of the Enonosian Society of Columbia College; and that during the whole period, his talents, assiduity, and regular attendance have been such as to insure him a most respectable standing in the society; while his virtue, piety, and many excellent qualities have endeared him to his fellow-members. He carries with him their deep regret for his loss, and ardent wishes for his future happiness and prosperity.

"'ORLANDO FAIRFAX, *President of E. S.*
W. D. CROWDER, *Secretary.*

"'COLUMBIA COLLEGE, December, 1823.'

"The following document was placed in my possession by the Second Baptist Church in Washington, D. C., viz:

"'WASHINGTON CITY, D. C.

"'This is to certify to all whom it may concern, that the bearer, our beloved Brother Jacob Creath, having frequently preached for us, and visited our families, we believe him to be a faithful minister of the gospel, a pious and upright Christian in his walk and conversation, and justly entitled to the Christian esteem of the friends of Zion, in general, and of the Baptists in particular. He having formed a determination to leave the city for the purpose of devoting himself to the ministry of the Word, and desiring that we should express our feelings toward him, we most cheerfully give our assent to the above.

"'Done by order of the Second Baptist Church, in the city of Washington, on the seventh of December, 1823.

"'THOMAS BARTON, *Pastor.*
WILLIAM GORDON, *Clerk.*'

"The Board of Missions, unsolicited, presented to me the following certificate, viz:

"'RALEIGH, NORTH CAROLINA, Nov. 6, 1824.

"'This is to certify to all whom it may concern, that we have known the bearer hereof, our beloved

Brother Jacob Creath, from his youth and since he commenced his ministry; and we know him to be a man of unimpeachable morals, orthodox in sentiment, sound integrity, strict prudence, sterling talents, and a highly acceptable and useful minister, among all classes of society. And above all, we believe him to be eminently pious.

"'We do, therefore, most cheerfully and freely recommend him to the Baptist churches in our country, particularly, and to the regard of Christians and the community in general: not doubting but that he will be blessed in every place where he may labor.

"'Done by order of the Board of Missions, now in session, in Wake County.

"'PHILEMON BENNET, *P. S.*
ROBERT T. DANIEL, *Agent.*
WILLIAM LIGHTFOOT, *Clerk.*'

"Before I left Washington, the First Baptist Church, of which I had been a member, conferred upon me the following letter of dismission and commendation, viz:

"'The First Baptist Church, in the city of Washington, and District of Columbia, to any

other church of the same faith and order with us, greeting: Beloved brethren, this may certify that our worthy Brother Jacob Creath is a member in good standing with us, and an acceptable minister of the gospel; that his character is unimpeachable; and we believe him to be worthy of Christian acceptation.

"'But in the providence of God, his residence being removed from our vicinity, he has asked a letter of dismission from us, which we hereby cheerfully grant; and recommend him to the cordial fellowship and communion of sister churches of the same faith, as he may wish to join. And when received by you, we shall consider him fully dismissed from us.

"'Done at our church meeting, on the sixth day of February, 1824.

"'O. B. BROWN, *Pastor.*'

"I received, at the same time, the following note, from a friend:

"'The Rev. Jacob Creath has been in the habit of visiting my family for the last twelve or sixteen

months. His conduct has been such as to make me believe he is a worthy man and a pious Christian.

"'W. DUNN, *Sergeant-at-Arms.*

"'WASHINGTON CITY, Dec. 8, 1823.'"

CHAPTER VI.

Letters addressed to him by P. S. Fall and the Lexington Church —Letters of Commendation from that and the Church at "The Great Crossings."

FROM the data in my possession I conclude that, for the next two or three years of Elder Creath's eventful life, Kentucky was the scene of his ministerial exertions. A few respectful notices are all the material which I possess with reference to this period of his history. The first is a letter from P. S. Fall, couched in the following language:

"FRANKLIN, KY., Dec. 15th, 1825.

DEAR BROTHER CREATH:—The church in Louisville, Ky., addressed a letter to you some time since, to the care of B. S. Chambers, in Georgetown, requesting you, in the name of her and a church near that place, and many of the citizens, to visit

them. I suppose you did not receive it, or you would have answered it. I hoped to have seen you last week; but have been ill since my arrival in Franklin.

"Will you be good enough to pay a visit to Louisville? I know you will be pleased. And if you felt disposed to settle there, you could not be better settled. I may venture to say that five hundred dollars in specie may be realized.

"The church entered into a resolution to give to any person who settled there, and whom they might call as their bishop, as much as would pay all his expenses, and leave a surplus, for the purchase of books, extra.

"There is no place in which a greater field of usefulness offers. The finest meeting-house in the State belongs to the church, and the Masonic Institution *would have no objection to you.*

"In haste, I am, your brother,

"P. S. FALL."

The next glimpse of his history we obtain from the following letter, viz:

"LEXINGTON, KY., April 18, 1826.

BROTHER CREATH:

Dear Sir—Owing to the contemplated absence

of our beloved pastor, Dr. Fishback, the church took into consideration, on Sabbath last, the procuring of supplies, and have unanimously chosen you and Brother Vardeman to serve us one Sabbath each in the month for one year.

"We are instructed, as their committee, to wait on you, and ascertain your disposition in complying with their earnest request. If we are so fortunate as to procure your approbation, should be glad you would make such arrangements, as to time, as will be mutually convenient. Would you be so good as to preach for us on Sabbath afternoon or night?

"Please favor us with an answer as early as practicable. We remain your affectionate brethren,

"WM. T. SMITH,
"PETER HEDENBURG,
"WILLIAM POINDEXTER, } *Committee.*"

That up to the autumn of 1826 his course of life in Kentucky met with the approbation of his brethren, is evident, from the following communications, viz:

"The Baptist Church of Jesus Christ, at the Great Crossings, Scott County, Ky., at a meeting

of business, on the first Saturday in September, 1826. To all whom it may concern are these lines most respectfully addressed:

"Knowing that our highly and much beloved brother, Jacob Creath, jr., is about to leave us and travel into other sections of the world, and being actuated by motives of gratitude and love, of the most tender character, we think it due to Brother Jacob Creath that we should say, to the public generally, that we recommend him to their notice as a gentleman whose reputation, character, and standing in the world are untarnished and without a blemish.

"And while we regret, most sincerely, to be deprived of his labor and company, we trust we shall be permitted to recommend him to the religious world as worthy of the highest degree of their confidence, love, and esteem.

"As a professor of the Christian religion, his life and general deportment have been exemplary, and worthy of the vocation wherewith he has been called; as a member of the Baptist Church of Christ, his walk and conversation have proved that he is worthy to sustain the Christian name and character.

"As a minister of the gospel, although a young man, yet his respectable talents as an orator, his exposition of Scripture, together with his aptness to teach, evince, in an eminent degree, that in Brother Creath are to be found those admirable qualities which constitute a faithful minister of Jesus Christ, spoken of by the Apostle Paul: 'having a good report also of them that are without.'

"Brother Creath, for some time, has labored in this as well as in many other churches in this State, much to the edification and comfort of the members, and to the general satisfaction and approbation of 'the world;' and his labors have been abundantly blessed and owned of God.

"We esteem, and therefore recommend, our dear Brother Creath as an orthodox evangelical gospel-minister of Jesus Christ, who earnestly and zealously contends for 'the faith once delivered to the saints,' but whose zeal is tempered with knowledge, meekness, and love.

"Therefore, with due deference, we humbly trust he will be received and respected in the world as a gentleman, in your houses as a disciple of Jesus Christ, in your hearts as a beloved brother, and in

your pulpits as a faithful minister of the New Testament.

"Signed by order and in behalf of the church.

"JOHN T. JOHNSON, *Clerk.*"

"The First Baptist Church of Lexington, Fayette County, Ky. To them that have received the like precious faith with us, and of our order, greeting: Whereas, our much beloved and worthy brother, Jacob Creath, jr., has signified to us that he is about to leave this State, and to travel to the Mississippi State or territory, we have thought proper to give this in token of his good and respectable standing with us as an orthodox minister of the gospel, of unfeigned piety, and an indefatigable laborer in the vineyard of the Lord. As such, we would earnestly recommend him to the Christian fellowship and communion of our dear brethren in the Lord, wherever God, in his providence, may cast his lot; and may the Lord bless and sustain him, and make him abundantly useful in his day and generation, is our prayer, for the Redeemer's sake! Done by order of the church, third Saturday in September, 1826.

"WM. POINDEXTER, *Clerk.*"

CHAPTER VII.

Visits General Andrew Jackson—Is burned in Effigy in Mississippi—Has an attack of Yellow Fever—Trial for Heresy.

"I LEFT Kentucky," Elder Creath remarks, "in October, 1826, in the company of Albert Gallatin Creath, a young lawyer, the son of my uncle Jacob Creath, sen., then residing in Woodford County. On our journey we passed several days at 'The Hermitage,' celebrated as the residence of General Andrew Jackson, to whom we bore letters of introduction from Colonel Richard M. Johnson and other distinguished Kentuckians.

"We also visited Colonel Robert Foster, Lieutenant-Governor of Tennessee, Moses Norvell, and Felix Grundy. While remaining in Nashville, I preached in the Baptist Church. Thence we proceeded to Natchez, Mississippi, passing through

Franklin, Columbia, Florence, Tuscumbia, and the 'Indian Nation.'

"During my stay in Mississippi, I made the house of Dr. David Cooper, near Natchez, and that of Major Joseph Johnson, six miles from Woodville, my principal homes. My preaching in that country excited such violent opposition that, to vindicate my character, I was compelled to publish, in pamplet form, the letters of recommendation to which the attention of the reader has already been invited.

"I was 'burned in effigy' at one of their camp-meetings. Meeting Dr. Line, a friend of mine, on one occasion, he asked me if 'I was not afraid to travel alone.' I told him 'I was not.' 'Well!' says he, 'you ought to be; for, be assured, your life is in danger, and but for the protection afforded by the civil law, you would ere this have been hung.' The parties most enraged were Presbyterians, Methodists, and Episcopalians. The spirit of sectarianism is the same under all circumstances. It calls for 'blood.' I baptized a large number of persons in Mississippi, some of whom afterward removed to Louisiana.

"In the autumn of A. D. 1827, I had an attack

of bilious or yellow fever. During its continuance I came very near bidding adieu 'to these low grounds, where sorrows grow.' At one time I closed my eyes with the expectation of never opening them again until wakened by the sound of Michael's trumpet. Unexpectedly to myself and others, I recovered. But this convalescence was of short duration, being immediately succeeded by intermittent fever; so that to secure the return of perfect health, I was compelled to abandon the country.

"My visit to it, though stormy, was attended with important consequences. It resulted in the organization of some congregations, and of an ecclesiastico-literary institution called Newtonia. It also called out four men, whose names were Andrews, Richland, Randolson, and Ireton, to the work of the gospel ministry.

"Early in A. D. 1828, I left New Orleans, in the steamer Lexington, for Louisville, Kentucky. Thence I proceeded to Bethany, Virginia. A. D. 1829 I spent in Kentucky, preaching at Versailles, Cane Run, South Elkhorn, and other places, devoting all the time I had to spare for the purpose to the study of the Bible and ecclesiastical history.

"The most remarkable event of my life, during that period, was my trial for heresy by the congregation at the Great Crossings, Scott County, Kentucky, then under the pastoral care of Silas M. Noel, D. D.

"I had preached acceptably to them in 1825 and 1826, as their letter to me in September, 1826, demonstrates. On the seventeenth of May, 1829, I received from one of their number the following communication, viz:

"'DEAR BROTHER — I send you the request of the greatest portion of the Crossing Church. Their desire is, that you will give your views of man as a sinner, and how the change takes place, so as to constitute him born again. Or, in our familiar way, as Baptists, we want your views of *experimental religion;* how a sinner is brought from a state of enmity against the Saviour to be a lover and worshiper of Him.

"'This request has grown partly from reports, and partly from a number of brethren, who have heard you preach since your return from the South, conceiving that you had abandoned your old mode and views of preaching, under which

their hearts were many times gladdened, and have sat under your ministry with great delight; and we would ask our divine Master to grant you his Spirit, that you may rightly divide the word of truth, giving saint and sinner 'his portion in due season.'

"'The above request, I hope, brother, has arisen from the best feelings of my heart. I say this because it originated in my own breast, seeing so many of the brethren that loved you as their preacher, when here before (before you went South), had determined that they did not care to hear you any more; and, in fact, would not come to meeting if something like this had not been requested. O Lord! keep us from prejudice, and lead us in the way of truth!

"'WILLIAM SUGGETT.

"'JACOB CREATH, JR.

"'*N. B.*—Your uncle authorized me to change your meeting to Thursday, eleven o'clock; and it is so appointed.

"'W. S.'

"As soon as my uncle heard of the letter, he paid me a visit at Colonel Quawles's, where I then

resided, to ascertain how I intended to answer the proposed question. We were both connected with the Baptist Association, and the annual meeting of that body was at hand. I told him the reply which I intended to make. He said 'it would ruin our cause.' I remarked, that 'what I had said was true; and if truth ruined us, I was willing to be ruined.'

"The main item in the indictment was, 'a denial of the direct operation of the Spirit of God upon the sinner's heart, previous to the exercise of faith upon his part, in order to produce faith.' I took the ground, then, that 'the word of God is the grand instrumentality by which the hearts of sinners are changed; and that when the evidence of our Saviour's Messiahship or Divinity is fully set forth, the human mind finds no difficulty in believing it, as it believes any other well-sustained proposition, either in morals or mathematics. And if something has to be added to this evidence, beyond our own resources, before we can believe and obey, we are nearly in the condition that we would have been in if God had not spoken to us at all.'

"My uncle admitted these and other kindred sentiments to be true, but 'thought it was not prudent to say much about them at present, as the public mind was not sufficiently enlightened to appreciate them; and our enemies would handle them with great effect against us."

CHAPTER VIII.

Meets Raccoon Smith—The effort of the Elkhorn Association to expel them a Failure—Makes a Tour with A. Campbell—They are caught in a Tempest—They sing and pray—Brother Campbell has a Debate with the Presbyterian Parson of Nashville.

"I COMPLIED with the request of the congregation, and appeared before them at the place and time appointed. As the basis of my speech, I read Paul's defense before Agrippa and Festus. My uncle, who was present, indorsed my remarks as far as he conscientiously could. John T. Johnson, who, being a member of that congregation, was also there, felt very indignant at their conduct, and observed, as he left the house, 'Absolutely, if they do n't let that man alone, the stones of the street will cry out against them!' He afterward told me, at Harrodsburg,

that 'but for me he would never have been connected with our reformation.'

"Not long after this my uncle and I met Brother Raccoon John Smith, at the house of Brother Samuel Nuckolds, near Versailles. On that occasion, the subject of such operations of the Holy Spirit as had been discussed at 'The Crossings' having been introduced, I found that Brother Smith's sentiments corresponded entirely with mine. My uncle, also, upon the whole, yielded assent, though he still had some lingering doubts. Some time afterward, however, he embraced them with all his heart.

"The Elkhorn Baptist Association convened at Lexington, in August, 1829. An effort was then and there made by the Creed and Calvinistic party to expel from their fellowship those who favored the adoption, for their infallible standard, of the 'Bible alone.'

"Their purpose was frustrated through the assistance afforded us by Brother John T. Johnson, Dr. Joseph Chinn, and others. This triumph afforded us another year to operate in enlightening the public mind before our affairs were brought to a crisis.

"I was Brother Johnson's preacher at 'The Crossings,' and at Georgetown, in 1825 and 1826. While I published 'The Christian Examiner' at Lexington, in 1830, I visited his house as a home. We were devoted friends. I preached the funeral sermon of his brother James, in September, 1826.

"My acquaintance with him and his brother, Richard M. Johnson, commenced when they were members of Congress. His father and all his family were ardent friends of my Uncle Jacob.

"In the summer or fall of 1829 I changed my place of residence, from Brother Quawles's to Brother Beverly A. Hicks's, three miles from Lexington. His house continued my home until I married, in September, 1831.

"In the first part of 1829 I was chosen by our congregation at Lexington as their preacher, over Elder Jeremiah Vardeman. This laid the foundation of a deep and lasting hostility on his part toward me, which he exhibited on various subsequent occasions.

"In December, 1829, I set out on a journey with Brother Alexander Campbell, from Lexington, Ky., to Nashville, Tenn. On our way we held a meeting at Danville, baptizing eight or ten persons.

General Jennings was of the number. The morning we left Franklin, in Simpson County, a terrific storm burst upon us. Trees broke and fell all around us. We halted and sang the following words, viz:

"'How are thy servants bless'd, oh Lord!
How sure is their defense!
Eternal Wisdom is their guide;
Their help Omnipotence.'

"We then united in prayer.

"The first night that Brother Campbell preached in Nashville, 'The Apostasy' was his theme. One of his hearers was Obediah Jennings, D. D., the Presbyterian clergyman of the place, with whom Brother Campbell held a debate, an account of which was published in 'The Harbinger' of 1830. We also had a number of confessions and baptisms. We preached also at Franklin and Columbia.

"On our return route we traveled through the southern part of Kentucky, preaching at Bowling Green, Russellville, and Greensburg. We pursued our way, alternately journeying and preaching, until we reached Lexington. There I remained. Brother Campbell proceeded homeward.

"In March, 1830, I baptized Dr. Theodore Bell,

now of Louisville, Ky., and Joseph G. Norwood. The former is eminent as a physician; the latter as a geologist.

"In June or July, 1830, my uncle and I visited Elder Vardeman, in Fayette County, to ascertain what course he intended to pursue at the meeting of the Elkhorn Association, which was to take place in August. The protracted conversation that took place between my uncle and him, in which they recounted many of their most interesting adventures in public life, with their strictures upon them, was exceedingly amusing to me, who was their only hearer.

"We found that, to use his own complimentary phraseology, 'he intended to die between the Particular Baptists and the Christians, as our Saviour died betweeen two thieves.' My uncle told him that 'If his old enemies, the Particular Baptists, caught him, they would serve him as the old Canaanitish king, Adonibezek, treated his prisoners—cut off his thumbs and great toes, and make him eat bread under their table, all the days of his life; and if he fell into our hands, with whom he had formerly acted, he knew what we *ought to do* with him.'

"Among other remarks made by him, on this occasion, I may mention the following, viz: 'The preachers received but little money before the Reformation—they would have to get along on still less now.' 'He intended to pursue his old course of text-preaching. He was too old to begin this chapter-preaching. He had heard him (my uncle) try it, and he had tried it himself, but neither of them succeeded like Morton, Gates, and the other young preachers.'"

CHAPTER IX.

Violent Proceedings of the Franklin Association—The Creaths and Raccoon Smith are condemned unheard—Elder Creath marries Mrs. Bedford—He makes a Living by Farming—Ravages of the Cholera in and around Lexington—Outrageous Conduct of Elder Vardeman.

"THE Elkhorn Association is the ecclesiastical judicatory by which, in A. D. 1830, my Uncle Jacob and myself were ostracized from the Baptist Church. Our heinous offense was, the preference of God's unadulterated word, as 'the infallible rule of faith and practice,' to human creeds and theological systems.

"As a fair specimen of the course of procedure, which has in all ages characterized these *venerable* and *lovely* human institutions, I will quote a few sentences from a full account, written by me, and published in *The Millennial Harbinger*, of 1830:

"'*Ab uno omnia disce.*' While the letters from the churches were being read, as usual at such meetings, Messrs. Vardeman and E. Waller acted in a very disorderly manner, calling first upon the clerk to desist from reading them, and then upon the moderator to order him to do so. The *Reverend* Mr. Vardeman, failing to accomplish his purpose thus, rose with his cudgel in his hand, as if prepared to strike, and furiously remarked: 'Mr. Moderator! I *must* and I *will* be heard!'

"During the preceding month another convention of the *reverend* clergy, styled 'The Franklin Association,' met at Frankfort. The object of their meeting was to prepare charges against the Elkhorn Association for retaining the Creaths in their fellowship.

"My Uncle Jacob, Raccoon John Smith, and myself were in attendance. When our names were called, and the charge of not preaching Baptist doctrine was preferred against us, I, being the youngest, and not the least forward of the three, rose first, and asked the privilege of making my defense; stating, as the other brethren had also done, that I had all the documents and witnesses requisite to disprove what was alleged against me.

"The moderator commanded me to 'sit down.' Different members of the body called me to order; and I was ultimately *stamped* down.' My uncle then arose, and standing in the middle of the aisle, with his right hand on the top of his hoary head, spoke as follows:

"'BROTHER MODERATOR!—I am sixty years of age. I have served God and my country forty years, and this is the first time in my life I have ever heard of a man being arraigned for crime at the bar of any court, and condemned without enjoying the privilege of being heard in his own defense.'

"As he uttered these words, many voices harshly called him to order. Others stamped with their feet, while the moderator, in a thundering tone, cried out, 'Sit down, sir!' Brother Raccoon Smith attempted to speak, but met with the same treatment.

"What I state was seen and heard by hundreds of people. One wicked man, as he left the house, swore 'it was worse than the Spanish Inquisition.' When the meeting was over, an old man, who was a Baptist, remarked, that 'he was no Campbellite,

but they had treated the Brothers Creath worse than barbarians.'

"Most of the actors in these scenes are now numbered with the dead. I have outlived them. I forgive them all their cruelty and wrong. I hope God granted them mercy before their names were called for trial in the spirit-world.

"'Let not this weak and erring hand
Presume thy bolts to throw,
And deal damnation round the land
On each I judge thy foe.

'Teach me to feel another's woe,
To hide the fault I see;
That mercy I to others show,
That mercy show to me!'

"The anathema pronounced upon us under these circumstances, was recorded in their Minutes, and published throughout the United States, and, I presume, the empire of Great Britain.

"In September, 1831, I married Mrs. Susan Bedford, the widow of Sidney Bedford, of Bourbon County. In 1832, I followed the useful and honorable, but laborious business of farming for a livelihood; preaching on Saturdays and

Lord's days at David's Fork, Lexington, Clear Creek, South Elkhorn, Providence, Nicholasville, Cane Run, and other places in the adjoining counties.

"In the autumn of 1833, I removed from the farm of Andrew Price, the great uncle of my wife, to that of Milton McCann, eight miles from Lexington, on the Winchester road. I baptized a great number of people in the years 1832 and 1833.

"In A. D. 1833, the cholera killed from five to seven hundred people in Lexington and its vicinity. I and my family had it, but none of us died. I was my own physician; doctors could not be procured. Forty persons died in sight of our farm. During this period I have gone to Lexington in the day-time, and found every door shut—not a soul to be seen in the street. The solitude and silence of death and the grave were there.

"While these dismal scenes continued I derived great comfort from meditating upon the ninety-first Psalm: 'He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my

refuge and my fortress: my God; in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor of the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone,' etc., etc.

"The forty-sixth Psalm also afforded me great pleasure. It begins with the words, 'God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth be re-

moved, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.'"

CHAPTER X.

"The falling of the Stars"—Great Alarm—Debate with Lewis Green, Professor of Ancient Languages in Danville College—He becomes wrathy—His own Aunt gives a Verdict against him.

"IN November, 1833, I enjoyed the exquisite pleasure of beholding what was generally denominated 'the falling of the stars.' I happened to be on my way to the market, in Lexington, very early in the morning, and saw the whole of it. And a most splendid scene, truly, it was!

"My horse became so much alarmed at the unusual spectacle, that I was compelled to dismount and lead him. When I reached the market-house, there were but few there, and they were in a state of the wildest excitement. One said to another, 'This is what is referred to in the book of Revelation, where it is said, The stars of heaven fell unto

the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind.' 'The day of judgment is indeed come, and we are not prepared!'

"The most remarkable event of my life, during the year 1834, was a debate with Lewis Green, Professor of Ancient Languages in Danville College. It took place in July, at McCormick's meeting-house, in Lincoln County.

"Our Reformation, then, had made but little progress in that part of Kentucky; being very much misrepresented, and having but few friends. Among their number was a preacher named Nathan Waters, who, in all sincerity, and to the best of his ability, plead the cause of the Bible *versus* human tradition and speculation.

"This brought upon him the wrath of the aforesaid Green, who treated him and his cause in the most contemptuous manner, frequently bantering him to procure some one, from the north side of the Kentucky River, to defend what he was pleased to style 'Campbellism.'

"Brother Waters wrote to my Uncle Jacob, but he declined, entertaining the opinion that 'he had not sufficient learning to cope, on equal terms,

with so profound an adversary. Brothers William Morton and John T. Johnson declined for the same reason.

"My uncle then called on me. But I did not feel like fighting. The proposed scene of conflict was fifty or sixty miles distant; I had not been long married; the weather was very hot, and it was harvest time. I therefore declined, too.

"But after Brother Waters had made a second application to my uncle, and he had ridden twenty miles, twice, to see me with reference to the matter, I concluded to accommodate the Professor, and was on hand when my name was called.

"Having, from reading the military history of mankind, learned the important principle, that the most successful method of defending your territory against an enemy, is to give him full employment at home, I did not wait to be attacked, but pitched, head-foremost, with *all* my weight, and *that* was over two hundred pounds, into the Confession of Faith.

"The first weak point which I rendered it necessary for him to defend, was the doctrine of his sect on the subject of Regeneration. It is, that 'none will ever be regenerated but the elect;' that

'every one, so regenerated, will ultimately be saved;' that, 'in regeneration, the Holy Spirit operates upon the spirit of man somewhat after the manner of electricity, without the intervention of truth;' that 'he can have no faith until this operation takes place;' that 'it, of course, depends upon another;' and yet that 'he is *commanded* to believe, and will be eternally damned if he does not.'

"He found it difficult, before a promiscuous, popular assembly, to maintain these positions. To divert attention, somewhat, from the subject in hand, he proposed to me 'to enter upon a wide field of Greek criticism with him.' I replied that 'I was addressing an English audience, and wished them to understand all that I said. I therefore chose the English language as the medium through which I would communicate my thoughts; but that, if he was not satisfied with this arrangement, I was willing, after we had concluded the argument in our mother tongue, to have a learned Greek committee appointed, and wade into the Greek with him up to the knees, or even to the chin.'

"The next topic that occupied our attention, was 'The Design of Baptism.' Here, again, acting on the offensive, I brought forward the doctrine

of his party, as taught in their confession of faith, that 'baptism is a sacrament of the New Testament, wherein Christ hath ordained the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost, to be a sign and seal of engrafting into Himself, of remission of sins by His blood, and regeneration by His Spirit, of adoption and resurrection into eternal life; and whereby the parties baptized are solemnly admitted into the visible church, and enter into an open and professed engagement to be wholly and only the Lord's.'

"'Now how,' I argued, 'is baptism a sign that our sins are pardoned, that we are engrafted into Christ, that we are born again, that we are adopted into God's family, that we have risen to a new life? unless it be that, in enumerating the conditions on which these advantages may be secured, the Divine Author of the New Testament has placed baptism last on the list, so that when *it* is complied with, it, to use unscriptural and absurd language, may be considered a sign that all the antecedent conditions have been fully met, and that the obedient believer is in the enjoyment of all the priceless benefits specified.

"'Let us now attend to the word *seal.* Mr. Webster says it means to confirm, complete, give assurance. Now what is our doctrine with reference to the design of baptism? It is that, when we believe on Christ, love him, cordially accept of him as our Prophet, High-priest, and King, and confess him with the mouth, baptism perfects the union between him and us; illustrated, in the New Testament, by that between the vine and its branches, the husband and wife, the head and the other members of the body. If they use the word seal in its ordinary acceptation, then, wherein does *their* doctrine essentially differ from that which they so virulently oppose? But if they use it in the New Testament sense, they make more of the water of baptism than we do; actually substituting it for the Holy Spirit, by whom only we are anointed and sealed.'

"Under the influence of this kind of reasoning, which deeply enlisted the sympathy of the audience, my opponent became perplexed and irritated. Entertaining an exalted opinion of his own attainments and ability, he had expected an easy victory, and was not at all prepared for defeat. Failing in argument, he endeavored to make up

the deficiency by abuse, bestowing upon our people all the hard names he could muster, and upon me, in particular, the somewhat complimentary title of Goliath.

"Not wishing to appear deficient in civility, especially on so public an occasion, I recognized him by the rather fanciful and euphonious style of 'the beautiful, little, ruddy David.' As he was very dark and ugly, this stirred up his rage until he trembled, which only rendered his discomfiture the more conspicuous. His own aunt told him 'he was beaten—the worst beaten man she ever saw.' Our own people enjoyed their triumph exceedingly."

CHAPTER XI.

Great Meeting at Versailles—One hundred and forty Conversions—The Baptismal Scene—Visit to Missouri—Family Devotion.

"IN A. D. 1835, I continued to preach through Fayette and the contiguous counties, as I had done since my marriage in 1831. To meet my expenses, I was still under the necessity of cultivating a farm. The most notable event of my life, during that year, was a ten days' meeting, held by Brother John T. Johnson and myself, in the month of September, at Versailles, in Woodford County. During its continuance one hundred and forty persons confessed with 'their mouth the Lord Jesus,' and were 'baptized for the remission of' their 'sins.' I baptized them in the Kentucky River, at Sublett's Ferry, six miles from Versailles. The day on which the baptism took place was bright and com-

fortable. The roads were excellent. The river was clear as crystal. The water was warm, and the bottom was covered with sand and gravel. Its banks, up and down for some distance, were lined with deeply interested spectators. The roads leading to it were crowded with wagons, carts, carriages, horsemen, and footmen pressing forward to witness the sublime spectacle.

"Does not the intense interest with which such baptisms are ever regarded, indicate that they are the God-originated method of introducing human beings into the kingdom of the Messiah? People do not thus rush from large scopes of country to see a little water poured or sprinkled upon their fellow-beings, even though it may be done by a regularly-ordained administrator, in the name of the Father, and of the Son, and of the Holy Spirit.

"Only one incident occurred to mar the pleasure of our meeting. James Long, a Calvinistic Baptist of that vicinity, claimed that a preacher of his order, by the name of Tabor, had an appointment to speak in our house of worship during the time of our protracted services.

"No one but himself seemed to know any thing

about it. We endeavored to persuade Tabor to postpone his oration; but he became so abusive and boisterous, that we concluded to yield to him, although we felt assured that his main object was to pour cold water on the fire which we had kindled.

"The leading thought of his discourse was, that 'the Holy Spirit entered the sinner's heart before knowledge, faith, repentance, or obedience.' He was coarse and ignorant. While he was speaking, I asked Brother Johnson if I might 'follow him.' He answered, 'Yes! and welcome!' After making some remarks to exhibit the absurd and unscriptural character of his expose, I delivered a warm exhortation. At its close, sixteen persons walked up, and confessed the Saviour.

"My uncle Jacob Creath was present, and mingled his tears of joy with ours. This was the most delightful meeting I ever attended. I never expect to realize a higher degree of happiness on this side of heaven than I then enjoyed.

"In August, 1836, in company with Brother Johnson, I visited Georgetown, Warsaw, and Ghent. At the last-mentioned place we made a number of converts.

"In May, 1837, I visited Missouri, to see the country, intending, if I was pleased, to emigrate to it in the fall. Previous to my departure from home, I planted my corn-crop; from which, in the appropriate season, I realized four thousand bushels. During the same year, I sold seventeen hundred dollars' worth of live stock. Robert Wickliff, sen., on one occasion, remarked that, 'in proportion to means, I was the most successful farmer in Fayette County.'

"I will here introduce another subject that is of pre-eminent importance in the history of my life; that is, family devotion. We have been in the habit, as a family, ever since we have existed as such, of worshiping our Creator morning and evening, by reading his Word, and offering to him the incense of prayer and thanksgiving and praise.

"When my children became old enough, each of us read a verse in rotation, until we had finished the lesson of the hour. When I was from home, my wife acted as the priestess of the family in presenting their spiritual sacrifices to Jehovah. We read the Bible through in course, and had completed that delightful series of lessons ten times while my children were with me.

"I have long been in the habit, for my own improvement, of reading the first chapter of Genesis on the first day of every January, and of reaching the last verse in the book of Revelation by the time that old mother Terra had finished her annual round. Acting upon this plan, I have read the whole divine book through more than fifty times.

"In the dark hours of affliction and sorrow we worshiped God, as a family, three times a day. 'Evening and morning, and at noon,' said the sweet singer of Israel, 'will I pray and cry aloud; and He will hear my voice.' At the risk of his life, with his window open toward the Holy of Holies, where God dwelt in the thick darkness, between the cherubim, at Jerusalem, Daniel 'knelt upon his knees *three times* a day, and prayed, and gave thanks before his God, *as he did aforetime.*' All the persons who ever were members of my household for more than one year, with one or two exceptions, professed conversion. All the servants whom I ever controlled, but one, I baptized. I never permitted any one connected with my farm to 'take' God's 'name in vain.'

CHAPTER XII.

Fears entertained lest "Campbellism" should take the Country—Elder Creath's Lady thrown from her Horse, and permanently injured—Visit from a Sister-in-law, not much to her Credit—Important Episode—Bad Treatment from H. Foster.

"IN August, 1837, Brother Johnson and I held a meeting at Hind's Creek, in Madison County, not far from Clay's Ferry, at which about seventy persons confessed faith in, and love for, the Saviour. Many of them were persons of high social position. Among others I might mention Colonel Jones, Samuel Stone, Dr. Jacob White, and Captain Richardson. Three of them I baptized in the Kentucky River. The sectarians were alarmed. They thought that 'Campbellism' was about to ruin them!

"The year 1838 was, to me, one of great trouble. My wife was thrown from her horse, a short time before the birth of my only son, and

was permanently injured. She was confined to her bed, the most of the time afterward, until she died. Her child was delicate; had to be fed from a bottle; and, for a long time, was not expected to live.

"In the summer of 1839, we made known our intention of removing to Missouri in the fall. I thought that, by so doing, I would improve my worldly condition, and enlarge the sphere of my usefulness. In addition to these considcrations, my wife never expected to recover her health, and desired to die at her father's house, surrounded by her brothers and sisters.

"Under these circumstances, a sister of my wife's former husband paid her a visit, professedly of condolence, but, in reality, with the deep design of luring from us my step-son, Sidney Bedford, so that if his mother died, his property, which was very considerable, might go to her and his other relatives by the father's side.

"In making this apparently severe remark, I do the lady no injustice, inasmuch as she openly avowed her design before we separated, pleading with us, most earnestly, to let her have him.

"My wife responded 'No,' decidedly, remarking

that, 'in case of her death, she wished me to retain and educate him;' and that 'if he too should die, before he became of age, it was her dying request that *her* property and *his* should descend to her children by me—they were his and her nearest and dearest relatives.'

"My wife's father, Thomas Price, and family, removed to Missouri in the fall of 1835. In October, 1839, her brother, James Price, came to Kentucky, with the view of aiding us in the laborous operation of also migrating thither.

"My sale of all disposable property was advertised to take place on the twenty-second of that month. And that my sick wife might not be annoyed by the excitement, and noise, and confusion invariably incidental to an occasion of the kind, I started her and the wagons, under the care of her brother, a day or two in advance, knowing that, on horseback, after the sale was over, I could easily overtake them.

"The sale took place at the time appointed; and after it was over three of my neighbors, viz: Charles Robinson, B. A. Hicks, and Henry Foster, accompanied me, part of the way, on my journey to Missouri.

"And now, dear reader, be so kind as to indulge an old man, who desires to be respected by you and your children, with the privilege of introducing a little episode.

"Sidney Bedford, sen., at the time of his death, was the owner of some land, in Bourbon County, Ky., some slaves, and other personal property. This descended to his son, and my step-son, Sidney Bedford, subject to the dower of his mother. Thomas Price, his grandfather by the mother's side, was appointed his guardian, by the Probate Court of Bourbon County.

"In November, 1831, the same court conferred that position on me. I gave the usual bond required in such cases, with my father-in-law, Thomas Price, Henry Foster, and Thomas Matson, as my sureties. The penalty annexed to the bond was ten thousand dollars.

"In 1833 I had my first settlement, as guardian, with the commissioners appointed by the court for that purpose: charging myself with all the bonds, notes, and money which thus fell into my hands. In consequence of Thomas Matson's death, I gave an additional bond, with Mason Talbot as counter-security.

"As my ward and myself both lived in Fayette County, for the sake of greater convenience in making my settlements, I was appointed to the same position by the Probate Court of that county, giving bond, with Thomas Price and George W. Clark as my sureties. In 1832, Wm. Ellis, sen., Wm. Ellis, jr., and Henry Foster were appointed commissioners, by the same authority, to allot my wife her dower, which they did.

"From A. D. 1831 to A. D. 1839, I resided in Fayette County, and, as guardian, made annual settlements, which are all recorded in Lexington, Ky.

"Previous to my sale I had promised H. Foster, in compliance with his urgent request, that I would furnish him, on that occasion, additional counter-security. I made this promise to him from the full assurance that B. A. Hicks and Wm. Ellis, sen., men in whose friendship I had unbounded confidence, would cheerfully place themselves in such a relationship to me, more especially as they had pledged their word that they would do so.

"They failed to meet my reasonable expectations, and their own engagement. I had not time then

to make other arrangements, but felt compelled to follow my afflicted wife, with the full intention, cherished and expressed, of making the matter perfectly satisfactory to him as soon as I had committed her to the care of her friends in Missouri, and had a little time to look around and secure the requisite assistance of friends for that purpose.

"Foster, however, disregarding what was fair and kind, immediately swore out an attachment against me, and bound up in the hands of garnishees the sum of $1,609.84, due me from different persons who had purchased property at my sale.

"This he never released, until I offered him security to the amount of one hundred thousand dollars, and then did so very ungraciously.

"Had his malice proceeded no further than this, it would have been to me a matter of but little consequence. Indeed, upon the whole, it might have been favorable to my happiness, from the opportunity which it afforded to test the generosity of noble-hearted friends, who were willing to indorse for me to such an amount.

"But it did not stop here. Reports of the most

unfavorable character were circulated against me—such as that 'I intended to defraud my sureties,' that 'we stole away in the night,' etc., etc., etc., 'ad infinitum.'"

CHAPTER XIII.

Elder Creath gives vent to his Indignation in a Pamphlet—This call forth a vindictive one from the other side—The Matter looms up into a serious difficulty—Brother Campbell's Decision with reference to it.

"THE best course for me to have pursued, with reference to them, would have been to imitate the example of our Saviour, 'who, when he was reviled, reviled not again; when he suffered he threatened not; but committed himself to the care of Him who judgeth righteously.' My previous character and subsequent conduct would soon have put to silence all such false accusations.

"Who now believes that the Son of God 'had a devil,' or 'was mad'? Who believes that 'he cast out devils by Beelzebub the prince of devils'? or that 'he deceived the people,' or was 'a wine-bibber'? No one but the pitiful infidel, who is

either grossly ignorant or lacks the understanding requisite to appreciate an argument.

"But, alas! I fell far short of this glorious model. Galled by Foster's unfeeling conduct, by family affliction, and by 'the pains and penalties' connected with a limited income, and having nothing to 'fall back upon' but my character, I gave vent to my indignation in a pamphlet, published at Palmyra, Missouri, entitled 'A History of Facts in relation to the Conduct of Henry Foster, of Fayette County, Kentucky, from the year 1831 to A. D. 1840; by Jacob Creath, jr., of Monticello, Lewis County, Missouri.'

"This, as might have been anticipated, called forth a vindictive publication on the other side, styled 'An Address to the Brethren, by the Church at David's Fork, per answer to "A History of Facts in relation to the Conduct of Henry Foster, by Jacob Creath, jr."' Of this church Foster was an elder, and it was at his instigation that the document in question was issued.

"There have been so many things written and spoken with regard to these transactions, that your patience, polite reader, would be quite exhausted by even a brief rehearsal of them. I take no delight in

repeating them, except for the purpose of endeavoring to preserve my own good name untarnished.

"I cherish no desire to inflict injury upon the guilty parties connected with them. In the 'unpleasantness' between us, they were defeated at the bar of every court to which they appealed; and as all that I would say might be regarded as a mere *ex parte* statement of the case, I beg leave to invite your attention to the decisions of other minds respecting it.

"We will first introduce Brother Alexander Campbell, to whom the whole difficulty was referred by both parties, with the express understanding that his judgment should be final. That is contained in a letter addressed to my uncle Jacob Creath, the original of which is in my possession.

"'STEAMBOAT ALLEGHANY, Dec. 8, 1845.

"'ELDER JACOB CREATH:

"'*My Dear Brother*—I have just risen from reading, with mingled emotions of grief, mortification, and reprobation, certain pamphlets, printed and published as follows: one entitled "A History of Facts in relation to the Conduct of Henry Foster,

of Fayette County, Kentucky, from the year 1831 to 1840; by Jacob Creath, jr., of Monticello, Lewis County, Missouri," dated December 1, 1840, and printed at the office of the "Missouri Courier, Palmyra;" also one entitled "An Address to the Brethren, by the Church at David's Fork, per answer to 'A History of Facts in relation to the Conduct of Henry Foster, by Jacob Creath, jr.,'" printed at Lexington, Kentucky, "Intelligencer" office, 1841; and one called "The Report of a Committee, called at the request of the Elders of the Christian Congregation in Monticello, from the congregations in Houston and Palmyra, to investigate 'An Address' purporting to be written by the David's Fork Church, in Fayette County, Kentucky, against Elder Jacob Creath, jr."

"'Waiving all allusion to the literary, moral, and religious character of these productions, or to the purity or impurity of the motives of the authors of them, I regret these publications, because they do honor to no one; because they do dishonor to the cause of God; because they mar the peace and fellowship of the brotherhood to some considerable extent; and, especially, in the first incipiency of the matter, the difficulty ought to

have been settled before the crsis which compelled Brother Creath to leave Kentucky.

"'I think, also, that Brother H. Foster was righteous or rigorous overmuch, in demanding from Brother Creath such a release, especially from one who had stood so long in the relations which he had so acceptably sustained to himself, to the church, and to the world; and still more, under all the circumstances in which Brother Creath was placed by afflictions and difficulties.

"'If oppression will make a wise man mad, it appears to me that a man of Brother Creath's temperament and feelings, endeavoring, as he undoubtedly did, to satisfy what he regarded the unkind and exorbitant demands of a Christian brother and elder, in the midst of such straits and embarrassments, when affection for his wife and children, and sympathy for her condition and them, were dragging him on the one hand, and those from whom he expected sympathy and assistance were abandoning him on the other hand, could do neither less nor more than what he did.

"'And if failure there was in any thing, which either the fears of pecuniary loss might demand, or alienated affection might extort from him, on

the part of Elder Foster, it ought, on all the principles of Christianity and humanity, to have been sought at some other time, and in some other way.

"'As little as I approve of either the spirit or the style of the publications which have appeared on the occasion, I think Brother Creath ought not to have printed and circulated his "History of Facts" in the case. And if any thing might have called for a printed expose, it ought to have been in a style more consonant to the genius and spirit of the Christian religion.

"'Still less can I justify a pamphlet so informally got up, and yet purporting to be a public "Address" from a church of Christ, whose grand object appears to be the dishonor of the character of a Christian minister whose talents and services in the cause were public property of great value; and who strained every nerve to obtain the security to relieve Elder Foster from his personal responsibility, even, too, when it appears to me he was made perfectly safe.

"'But worse than all, the attempt to force upon him the character of stealthily running away from difficulties which he had, to the last moment, sought

and expected to have satisfactorily adjusted, is most of all to be reprobated.

"'On a candid and impartial review of all that that has been said and done, and especially on gravely weighing the providential decision of the case, in finally removing an individual, in reference to whose pecuniary interests much of the suspicionings and evil forebodings productive of this unfortunate issue of affairs originated, I should think it would be due to the brotherhood in general, to the cause of religion, and to the character of Brother Jacob Creath, jr., that there should be, on the part of Elder Foster and the brethren acting with him, a withdrawal of any imputation against the moral and Christian standing of Brother Jacob Creath in these affairs, which might diminish in any way his power of doing good, either in Kentucky or Missouri.

"'I feel it my duty to say to you, Father Creath, on all the premises, especially since what I have observed in my late tour in Missouri, that you should make an effort to obtain from those brethren such a statement as both justice and truth demand in this case, and send it to our common friend and brother, whose feelings have been so

much wounded, and whose reputation and that of the cause have suffered in this affair.

"'The most of this communication I wrote on the steamboat, returning from Missouri; but desiring to examine some documents, at home, in my possession, and being disappointed in not finding them all, have been causes why I have been prevented from finishing this communication until now.

"'Please endeavor to have the matter settled soon, and let peace and harmony be universally restored. Brother Creath is willing to acknowledge, indeed, he has voluntarily acknowledged to me, that he has both said and written what he ought not, as a Christian minister, to have said and written; but through the violence of the circumstances was led into error.

"'With much sincere and constant affection and esteem, I remain, as ever, yours in the one hope.

"'A. CAMPBELL.'

"Four months and twelve days after the above was penned, Brother Campbell addressed another letter to my uncle on the same subject. Its contents are as follows:

"'BETHANY, BROOKE CO., VA., April 20, 1846.

"'DEAR BROTHER CREATH:—After paying all the attention to this case, which it is possible for me to bestow on all the circumstances of any case on my immense file of documents, which, indeed, is now like the docket of the court of chancery, some ten years behind the age, I must state to you the summary view of the matters communicated in my last, to which I am compelled by all the evidence in the case, printed, and written, and oral, before me.

"'The church at David's Fork should recall the libel published against Jacob Creath, jr., by giving him a writing to that effect. And the said church should also cause his land, as well as his character, to be released from all liability, alleged at the time in justification of such a measure.

"'This seems due to his character, from all that has been laid before me, in the printed documents of the case, and from the representations made to me by either party, and from the providential issue to which the case has been brought. It is possible for communities and individuals to err in judgment and in heart. And in either case, to

the injured party, when the matter is fully developed, a redress of the wrong should be made

"'I did not press the matter upon the attention of those brethren, immediately, after my interview with Brother Jacob Creath, jr. I read the pamphlets, made my notes on the river, and have suffered myself calmly to review all the alleged circumstances of the case, and therefore advise these brethren to reconsider this matter, and to prevent any necessity of any farther exposure of a case which has brought no honor to any one, but to the cause of the gospel and its friends a great injury, by a timely redress of all the wrongs done in the case to a brother, whose reputation and good fame are public property in which we are all deeply interested.

"'With every sentiment of Christian regard and affection, I remain yours in the hope of rest,

"'A. CAMPBELL.'"

CHAPTER XIV.

The Testimony of George W. Williams, John T. Johnson, and Samuel A. Young.

"I AM aware of the characteristic of human nature, that too much evidence has, sometimes, the same effect as too little. The reader becomes cloyed with it, and turns away in disgust. Besides, it bears, too, to some extent, the aspect of compulsion, as though we were determined to make people believe something, whether they were willing or not. In such cases, the sons of men (shall I not say the daughters, too?) are disposed to pull the other way.

"In addition to this consideration, we are in danger, in such a case, of leaving the impression that it is a bad one, otherwise we would not deem it necessary to bolster it up with so much testimony. I would be pleased, in the present instance,

as in all others, to come as near as possible striking the happy medium. 'In media tutissimus ibis.'

"Any addition to, or subtraction from, the decision of Brother Campbell, with reference to the subject in hand, would seem to me a little like tampering with a judgment of the Supreme Court. But in the law of Moses it is written, 'One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth; at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.'—Deut. xix. 15.

"Viewing the matter from this standpoint, I will trespass on the reader's polite attention by introducing two or three more witnesses.

"'The testimony of George W. Williams, Paris, Bourbon County, Ky., May 12, 1856:

"'I have acted for Elder Jacob Creath, as attorney at law, in the management of the estate of Sidney Bedford, jr., who was his ward, so far as that estate was in Kentucky; also, as administrator of said Sidney Bedford, deceased, after his death, and as commissioner in the sale of the land that descended to the children of said Jacob

Creath, upon the death of said Sidney. And, I now state, that in all my dealings and transactions with Elder Creath, I have found him to be correct and honorable; and, so far as the estate of Sidney Bedford is concerned, in all that I know of his acts, I have found him to be equally so.

"'GEORGE W. WILLIAMS.'

"Brother John T. Johnson thus writes to me, after his visit to Missouri, in 1843:

"'GEORGETOWN, KY., Oct. 20, 1843.

"'BROTHER CREATH:—I have received your last letter—being the third with the pamphlets—and I have read them attentively. My mind is the same as when I wrote to Brother Taffe. My confidence in your Christian integrity is unshaken. This being the case with myself, I have no desire to investigate the case farther.'

"The statement of Samuel A. Young is as follows:

"'From what I have heard, as a general remark, and read, concerning your difficulties with H. Foster and the David's Fork Church, I was inclined to believe that you had acted in bad faith

toward your ward, and particularly with your securities; and more particularly with Foster, who was one of your securities in your fiduciary bond.

"'I, however, at the particular solicitation of Beverly A. Hicks, another of your securities, undertook your defense, and gave the case, in all its features, a thorough, full, and minute examination, and I feel great pleasure, sir, in saying, that the result of my examination and investigation, was an entire revolution, in my feelings and opinions, relative to your conduct as guardian.

"'Indeed, I can safely say, I have, in the course of my professional life, had occasion to examine the settlements of very many estates, and I have not yet seen one where there was evidenced more capacity and integrity, on the part of the fiduciary, in the conducting of a trust, than you have shown in the case of your ward.

"'I beg to be considered your friend, sincerely,

"'SAMUEL A. YOUNG.'

"I do not know that any thing additional would add to the weight of what has been already said on this subject. If I thought so, it should be forthcoming. For I am fortified with certificates

from my brother-in-law, James Price, on whom the position of guardian was conferred soon after our arrival in Missouri, and who is as honorable a man as treads the soil of this footstool of God; and from the Christian congregations of Monticello, Houston, and Palmyra, convened in council, by their representatives; and, also, from other parties of the highest respectability, who enjoyed the opportunity of becoming thoroughly acquainted with all the facts of the case, that, as regards the property which has been the innocent occasion of all this trouble, *my hands are clear*

CHAPTER XV.

A Year of great Trouble—Death of Elder Creath's Wife—Her Character—Notice of his Son, William W. Creath—His first Meeting at Hannibal.

"IN A. D. 1840, I removed from the farm of my father-in-law, near Lagrange, Lewis County, Missouri, to that of my brother-in-law, James Price, five miles north-west of Monticello, on the Fabius River. While residing there, I preached in Lewis, Shelby, Marion, and Monroe Counties.

"In May, 1840, Brother Levi Hatchett and I held a meeting at Quincy, Illinois, at which we had a number of additions, among whom Sister Carlin, the Governor's wife, might be mentioned.

"In the early part of June, 1849, I preached at St. Francisville, on the Desmoines River. On the third Lord's day of the same month, I held a meeting at Palmyra, Missouri, at which we had twenty

confessions. I preached in the Baptist meeting-house. After this, owing to the hostile interference of the Rev. (?) Mr. Vardeman, we were under the necessity of using the court-house as our place of worship. This we continued to do for seven years, when our number had increased to two hundred, and we were, consequently, able to purchase a lot, and build a house of our own.

"In August, 1840, B. W. Stone, T. M. Allen, M. Wills, and I held a meeting six miles from Paris, in Monroe County, Missouri, at which we had many additions. In the month of October, this same year, I moved into the town of Monticello, for the purpose of educating my children, and that my afflicted wife might be nearer to her physician.

"In that place I gathered together a large congregation of Christians, who afterward built a substantial brick meeting-house. Three other congregations ultimately grew out of this.

"My first place of preaching there was the private dwelling-house of Brother H. Roberts. We afterward occupied the court-house, until our own building was erected. There were but few of our brethren in Lewis County, when I first made it

my home. Now we have four or five congregations, and Christian University.

"A. D. 1840 was to me a year of great trouble. My children were small, and my wife a helpless, hopeless invalid. I read my Bible, and called upon God. Whenever I could leave home to engage in ministerial labor, it was crowned with the most abundant success.

"In 1841, I continued to preach in Shelby and Marion Counties. My exertions for the enlargement of Messiah's kingdom were specially blessed in Shelbyville, Palmyra, and Monticello. When I first visited Shelby County, it contained but nine of our people. When it ceased to be a portion of my field of labor, it contained two hundred. From first to last, over two hundred were added to our congregation at Palmyra; and meeting-houses were erected at Canton, Lagrange, Shelbyville, and other places, as well as Palmyra and Monticello.

"In 1841, I met with a sad bereavement in the death of my beloved wife. It occurred on the sixteenth of July, at twenty-five minutes past eleven o'clock, P. M. She died of consumption at the age of thirty-two years, eight months, and nine

days. She was born in Fayette County, Kentucky, eight miles from Lexington.

"Her father afterward removed to Lincoln County, near Walnut Flat. He subsequently returned to his old neighborhood, and settled on the farm of her maternal grandfather. There she lived when I married her.

"During her last illness she made some of the most eloquent appeals to those around her, with reference to their immortal interests, to which I ever listened. I was leaning over her when she died; as I raised her head a little, she exclaimed: 'Lord Jesus! why canst thou not bid me come to thee now?' In the course of a minute or two, with a smile upon her countenance, she breathed her last.

"'Thou art gone to the grave; but we will not deplore thee,
Though sorrows and darkness encompass the tomb.
The Saviour has passed through its portals before thee,
And the lamp of his love was thy guide through the gloom.

'Thou art gone to the grave; we no longer behold thee;
Nor tread the rough paths of the world by thy side;
But the wide arms of Mercy were spread to enfold thee,
And sinners may hope, since the Sinless has died.'

"She was a pure-hearted, noble-minded woman; neat, industrious, and economical; a good wife, a loving mother, an indulgent mistress. In November, 1832, upon the profession of her faith in our Redeemer, I baptized her in Richard Child's pond, in Fayette County, Kentucky.

"The day after her death, accompanied by Dr. Martin, Brother Roberts, and Miss Jane Roberts, I took her remains to Palmyra; and, in accordance with her dying request, buried them under a certain tree in the garden of her cousin, Mrs. Agnes Smith. I afterward removed them to my lot in the cemetery, placing a beautiful stone, with an appropriate inscription, at the head of her grave. There she sleeps, side by side with our beloved son, William W. Creath, suddenly cut down by the hand of lawless violence, in the bloom of life, handsome, talented, noble-hearted, and brave.

"In the latter part of October, I changed my place of residence to Palmyra, and continued to preach in the surrounding counties. I planted our churches in Hannibal, New London, and St. Louis.

"I commenced my labors in Hannibal in the month of January, 1842. The weather was in-

tensely cold; our place of worship was an old log out-house, with no seats, no fire-place, and a loose puncheon floor. My hearers were all men; and yet, while standing and hearing 'the word,' they trembled with cold, like aspen-leaves.

"At that time we had but one member in the town. *That* was Sister Bowen, the daughter of Barton W. Stone, who inherited a large portion of her father's loveliness. On one occasion, in Hannibal, I preached in the lower story of an old house, while in the upper part of it they were dancing and fiddling."

CHAPTER XVI.

First Acquaintance with his present Wife — A Compliment — McVicker and White steal his Step-son — His Uncle, B. F. Bedford, institutes Suit for his Property—Being sent away by them, he dies.

"IN the latter part of January, 1842, I was sent for to preach in Jacksonville, Illinois. Wm. Brown, B. W. Stone, John T. Jones, and D. P. Henderson were my co-laborers. We continued our meeting for ten days or two weeks, and had a number of conversions. In returning home, while crossing 'the Father of Waters,' falsely so called, in a small skiff, when the ice was running, I came near being drowned several times.

"On reaching home, I found that one of my little children had been, for some days, lying at the point of death with fever. I cried unto Jehovah. He heard me, and she recovered. The same winter I preached at New London, Frankfort,

Clarksville, Paynesville, Bowling Green, Louisiana, and Ramsay's Creek. At one meeting we had thirty-five additions.

"I first saw my present wife at Bowling Green. Her name was Mrs. Prudence Rogers. We were married in March, 1842. The ceremony was performed by James Campbell, a Cumberland Presbyterian clergyman, at the house of Ezra Hunt, Esq., Judge of the Circuit Court of that district.

"Mrs. Hunt remarked to me, on the occasion, that I had secured the most precious jewel for my children that I could have obtained in the State of Missouri. Extravagant as this compliment seems, an acquaintance of twenty-five years has proved it true.

"On the seventh day of August, 1842, a man named McVicker, from Bourbon County, Ky., handed my step-son a hundred dollars, to pay his expenses from Missouri to Kentucky. It was sent by his relatives in Bourbon County. Their object was to secure possession of him, so that, in case he should die before he became of age, they might inherit his property. A man by the name of White, who lived near me, aided in decoying him. They seized an opportunity when I was from home.

"The boy, before he left, told two different parties that 'I had been as good to him as his own father could have been, and that, if he had not learned it from other sources, he would never have known but that I was his father.'

"When he reached Paris, Ky., he chose his uncle, B. F. Bedford, for his guardian, who immediately commenced a suit against me for his nephew's property. To place him out of my reach, they sent him to Washington, Pennsylvania, where he died.

"The following certificate shows how the suit resulted:

"'State of Kentucky, Bourbon Circuit Court: I, James M. Arnold, clerk of the court of the circuit aforesaid, do hereby certify that on the eighteenth day of May, 1843, a suit in chancery was instituted in the same court, by Sidney Bedford, an infant under twenty-one years of age, who sues, by Benjamin F. Bedford, his guardian, and writ found against Jacob Creath, as former guardian of said Sidney Bedford, and Thomas Price, Henry Foster, Beverly A. Hicks, and Mason Talbot, as his securities in the guardian bond.

"'The suit was tried, so far as B. A. Hicks was concerned, at the November term, 1843, and the suit dismissed, as to him, with costs, the court decreeing him released from his bond.

"'At the April term, 1845, it was referred to Geo. W. Williams, as commissioner, who made no report. On the fourteenth day of July, 1845, that being the first day of the July term of our said court, the following order was made in said suit, viz: This day Robert C. Clark, Esq., counsel for the complainant, suggested the death of said Sidney Bedford, and the suit is abated thereby. Which order finally disposed of the cause; and no decree was rendered in the suit against said Creath, or his securities.

"'State of Kentucky, Bourbon Circuit Court: I, James M. Arnold, clerk of the court of the circuit aforesaid, do hereby certify that the foregoing page contains a true statement of the date of filing the bill in the suit in chancery, lately decided in our said court, relieving the parties therein named, with the final order made in said suit, etc.

"'In witness whereof, I have hereunto set my

hand, and affixed the seal of my office, this second day of March, 1846, in the fifty-fourth year of the Commonwealth of Kentucky.

"'J. M. ARNOLD.'

"'State of Kentucky, sct.: I, James Simpson, sole and presiding Judge of the Bourbon Circuit Court, in the State aforesaid, do hereby certify that J. M. Arnold, who has certified and attested the foregoing record, was, at the time of doing the same, and still is, the clerk of said court, and that his said certificate and attestation, as such, are in due form of law.

"'Given under my hand, as judge aforesaid, this second day of March, 1846.

"JAMES SIMPSON.'

"My guardianship, in this case, ultimately ruined me pecuniarily. For in February, 1843, a year of great stringency in monetary matters, I was compelled to sacrifice $5,000 worth of good property to raise a balance of $1,500, due from me to the estate of my step-son at the final winding up of the business. This was all that I had made by farming in Kentucky, through years of toil and care."

CHAPTER XVII.

Ten days' labor in severe weather rewarded with the splendid sum of three dollars—Five weeks' constant toil, in Iowa, and books bring in twenty-five dollars—Involved in a terrific storm at night.

"THE winter of 1843 was intensely cold. During its continuance I preached in Marion and Lewis counties. At one place where I held a meeting, we cut the ice in order to baptize. I then, after administering the ordinance, had to walk three-quarters of a mile before I could change my clothing. By that time, the lower part of my raiment would, without much effort, have stood alone. After laboring thus for ten days or two weeks, the magnificent sum of three dollars was *presented* to me by a *generous* community!

"In the month of January, 1844, I visited the State of Iowa; and, in company with Brothers

Matlock and Ross, preached at Fort Madison, Burlington, Muscatine, Augusta, Loo's Creek, Keokuk, Desmoines, and Fox Rivers. At the expiration of five weeks, laboriously occupied, during the severest portion of an Iowa winter, I had realized, from my labors and the sale of books, the enormous sum of twenty-five or thirty dollars!

"In April, 1844, I started on a three months' tour of preaching and baptizing on the Missouri River. On my return trip, I met with some adventures which I would cheerfully have dispensed with. These were, the imminent risk of drowning in 'the Father of Waters,' and a tempest in the night, as I neared my home. I sometimes thought that the fierce, howling wind would blow me, horse, and buggy all away. The continued flashes of vivid lightning which accompanied the roar of the thunder, and the drenching rain, were the only means by which I was enabled to keep the road.

"The following winter I visited Jefferson City, preached to the Legislature, and conducted a protracted meeting, aided by Brothers Wills, Joel H. Hayden, and T. M. Allen. Our special object, in going thither, was the selection of some young brother whom we might educate for the ministry

at Bethany, Virginia. Through my influence and that of Brother Hayden, Brother Alexander Procter was the favored candidate.

"In the month of August, during the same year, I performed a journey to Tayes Valley, Virginia, to see my aged mother. She had dwelt 'in these low grounds, where sorrows grow,' her 'three-score years and ten,' was in bad health and feeble. I preached the gospel to *her* and other Baptists, who bore a cordial testimony to the evangelical character of my discourses.

"I first preached there in 1828, and 'the new doctrine,' as it was erroneously styled, created almost as much excitement as in the days of the apostles, by whom it was first clearly and fully proclaimed.

"The Baptist Association, connected with this portion of Western Virginia, was in session during my visit, and at their request I preached to them.

"My mother asked me what she should do. 'My mind and heart,' she said, 'are with you; but you have no congregation in this part of the country. If you had, I would gladly unite myself with them.' I told her to do as her judgment and conscience dictated—rather discouraging the idea of

separating herself, so near the close of life, from those with whom she had so long been agreeably associated.

"Upon a thorough review of her case, I think, now, that I grievously erred. The proper course for me to have advised, and her to have adopted, would have been, at once and forever, to abandon an unauthorized and God-condemned human organization, different from, and inconsistent with the one Divine church-organization, the history of which we find in the New Testament; and to have resolved herself into simple membership in that church.

"Pure and elevated as her character was, such an example upon her part would, when her head lay low in the dust, have spoken volumes in favor of 'the good way' to future generations."

CHAPTER XVIII.

He preaches in St. Louis—Removes thither—Accompanies Brother Campbell to Columbia—They preach—Brother McChesney—First Convert in New Orleans—Her name—Who baptized her.

"IN January, 1845, I traveled to St. Louis, a distance of one hundred and fifty miles, in very cold weather, and preached to a few 'Christians' and other hearers, in the third story of a dark house, at the corner of Vine and Third streets. I then returned home and prepared to remove thither, which I accomplished in the month of March.

"We continued to occupy the same place of worship until we leased a small house at the corner of Sixth Street and Franklin Avenue, which the Northern Methodists had used for the same purpose. This year we had a number of additions. I baptized them in Choteau's Pond, then in the western part of the city.

"During the summer I made two preacning tours up the Missouri. The one terminated at Lexington, Lafayette County, the other in Franklin County. Early in the fall I visited St. Francis County, in the south-eastern part of the State. In October I accompanied Brother A. Campbell from St. Louis to Columbia, Boone County, to hold a meeting. We both preached, on Lord's day, to very large and attentive congregations. The house could not contain the people. Brother Campbell visited Missouri for the purpose of raising funds for Bethany College, and succeeded.

"My step-son having died, I took a journey to Kentucky to look after his estate, which now, by the laws of both God and man, became the inheritance of his half-brother and sisters, the children of his mother by me. On my route I had the pleasure of traveling with Brother John Rogers, from St. Louis, who has lately 'died the death of the righteous.'

"Subsequently to my return from Kentucky, in December, I lay at the point of death nearly all the remainder of the winter. After the restoration of my health, I still continued to reside in St. Louis, preaching for our brotherhood and edu-

cating my children, until the month of September following, when I returned with my family to Palmyra, which has been our home ever since.

"Later in the fall I took a tour through the southern portion of Kentucky and Tennessee, preaching in Hopkinsville, Clarksville, Nashville, Cadiz, Paris, Paducah, and other places, making many converts. At Paris, alone, thirty confessed our Saviour, and were baptized.

"Three months of my life were thus laborously occupied. B. F. Hall, Jesse B. Ferguson, H. T. Anderson, and John R. McCall were, a portion of the time, associated with me. In the month of December I passed a very cold night on a wharf-boat, at Cairo, Illinois, where I contracted a cold from which I have never recovered.

"About the first of April, 1847, I took my daughters, Mary E. and Margaret Creath, to the Female Seminary at Monticello, Illinois. Thence I proceeded to St. Louis, and then to New Orleans. There I enjoyed the pleasure of becoming acquainted with Brother McChesney, the Lutheran minister who was converted to the pure, primitive, Christian Faith by hearing the Campbell and Rice Debate, at Lexington, Ky., in 1843. He was on

his way from Cuba, to which he had, in vain, resorted for health. He died shortly afterward at Cincinnati, Ohio. As a preacher, and as a man, he was universally esteemed and beloved.

"The first time I preached in New Orleans, I made one convert. Her name was Sophia Summers. She was baptized by Brother Prewitt, of Fayette, Howard County, Mo. Leaving New Orleans, I proceeded to Cheneyville, on Red River. There I met Brother Banks Marshall and his noble wife, whom I had baptized at Woodville, Miss., in 1827. Josiah Scott, the nephew of Gov. Scott of Mississippi, whose wife I baptized at the same time, was also there with Mr. Scott's mother, and a number of other 'Disciples' who had removed from Mississipi to that portion of Louisiana. I preached, of course, the ancient gospel to them. About a dozen believed it, felt its power, and obeyed.

"The next point, in my route, was Alexandria, where I renewed my acquaintance with James Brice, one of my fellow-students at College, in Washington City, during the years 1822 and 23.

I then revisited Mayor Johnson's, my old home, near Woodville, Miss., and preached to him and his servants. His wife, since our first acquaintance,

had taken up her permanent abode in one of the towns or 'cities of the dead.'

"*He* lived and died in theory a Calvinistic Baptist, expecting God to do for him what he should have done for himself. Believing, repenting, obeying, are the works of the creature. Pardoning, adopting, sealing, upholding, and eternally saving, are the works of Another.

"He was a noble-hearted man. It is the more to be lamented that he most probably lost his eternal all by waiting God's time to accept the offer of mercy, which, had he been properly instructed, he would have learned was always the present moment.

"After preaching at different points in Wilkinson County, I proceeded to Jackson, the capital of the State, making my homes while there at the house of Gen. Clark and that of his son-in-law, Brother Boddie, two of the best men I have ever been acquainted with. Brother Clark had been, like me, a Calvinistic Baptist preacher.

"I continued my labors in that section of the country until near the last of June. I then returned to my home in Palmyra. I arrived on the fourth of July. It was also Lord's day. And

while my wife and children were at the sanctuary of the Most High, commemorating a vastly more important deliverance than that connected with the former epoch, our smoke-house took fire, and all our provisions were consumed. And but for the extraordinary exertions of Col. Parker Dudley and other kind neighbors, my dwelling-house and furniture and library would all have been reduced to ashes."

CHAPTER XIX.

Elder Jacob Creath, sen., visits Missouri—His preaching is acceptable—Elder Jacob Creath, jr., publishes a book against Episcopalianism.

"IN the year 1847, my much venerated and beloved Uncle Jacob Creath visited Missouri. Although he was more than seventy years of age, his preaching was highly acceptable to our brotherhood in general, and to his numerous personal friends in particular. Many of them had known and loved him from the earliest period of their being

"In the autumn of this year, I revisited the southern part of Kentucky, preaching at Hopkinsville, Lafayette, Cadiz, and other places on the Cumberland River.

"During the year 1848, I preached to our congregations in Palmyra and the surrounding country. I also visited Indiana and Kentucky, and

preached at New Albany, Louisville, Shelbyville, and other places.

"This year I wrote a book of twenty-four pages, entitled 'A Blow at the Root of Episcopalianism.' It was in reply to a small book published in Palmyra, by the President of St. Paul's College. In his production he endeavored to prove that, without ordination from the Episcopal Church, no Protestant clergyman had a right to preach or administer the sacraments.

"In my reply, I endeavored to render the fact very conspicuous that no such institution as 'the Episcopal Church' was spoken of in the New Testament; that it was the offspring of corruptions, which had been accumulating for ages after the One Church of the Living God was organized. Even then, it was not known by that name. *Our* Episcopal Church originated in the reign of Henry the Eighth, and became fully developed in that of his successors.

"He, becoming disgusted with his Roman Catholic wife, Catherine of Arragon, whose beauty had faded, and whose health was imperfect, applied to the Pope of Rome, to whom he and his kingdom were in subjection, for a dispensation to divorce

her. The ground on which he based his petition was, that she was his brother's widow. The real reason, however, was that he might elevate to his throne and bed a beautiful Protestant lady, named Anne Boleyn, by whose charms he had become perfectly captivated.

"His un-Holiness trifled with him. He applied to the universities. They decided in his favor. He married the object of his affections, renounced his allegiance to the Pope, and had himself constituted Head of the English Church. Both before and after this event, he was a Romanist, having gained the title of 'Defender of the Faith'—since worn by the kings and queens of Great Britain—by a work written against Martin Luther, in defense of the monstrous dogma of Transubstantiation.

"Had his son and successor, Edward, lived, he would have pushed forward the Reformation; but he soon died, and gave place to his sister—the Bloody Queen Mary—a most violent Roman Catholic. Fortunately for the world, her career was brief, and her position was immediately occupied by the 'Good Queen Bess,' as she was familiarly styled—in honor of whom one of our States is

named Virginia — the murderess of Scotland's queen, and one of the most jealous, proud, envious, malicious, revengeful, vain, and deceitful human beings that ever played a part on this world's wide stage. She deemed it her interest to place herself at the head of the Protestant party of Europe, yet was a bigoted Roman Catholic, and opposed the progress of religious reform. James, the Sixth of Scotland, and First of England, offended by the rudeness of the Scottish Presbyterian clergy, and delighted with the polish and adulation of the English bishops, soon adopted his celebrated maxim of 'No bishop, no king;' and threw himself in the way of farther reformation. Charles the First was a savage high-church fanatic. Charles the Second, after living a very wicked life, died in the Roman Catholic faith. James the Second was a devotee of the same religion. There were, during all these reigns, good men in England, who would have delighted to reduce every thing connected with God's worship to the Bible standard, but they were not permitted by their regal masters and mistresses to do so. Hence I regarded ordination by the English Church of but little more value than though it was derived from

the 'woman sitting upon' the 'scarlet-colored beast, full of names of blasphemy,' 'the mother of harlots and abominations of the earth, drunken with the blood of the saints, and with the blood of the martyrs of Jesus.' Indeed, Episcopalians themselves profess to obtain their ordaining 'grace' through that very channel."

CHAPTER XX.

He visits Iowa—People on the Desmoines River drunken, profane, blackguard — Visits St. Paul—Is the first man who ever preached the Primitive Gospel there—Great Meeting at Monmouth, Illinois—Parting Scene with his Mother.

"IN April and May, 1849, I made a tour to Keokuk, and thence, up the Desmoines River, to Eddyville. I preached at the latter place, and organized a church. There were a number of locks and dams on that river. While passing the Lord's day at one of these locks, the captain of a boat proposed to me, and those with me, that we should go on board, and help him to pull through. I replied, that he had made a proposition to us, and that I now had one to make to him. 'Call in your crew,' I continued, 'and let me preach to you and them. Rest the remainder of the day, and on to-morrow all of us will help you.' He declined the arrangement, say-

ing 'he had no time to wait.' I then observed that I had lived fifty years without performing ordinary labor on the Lord's day, and I never yet had heard of any thing being in the end made by it. He pursued his own course, however, as is usual in such cases, ran his boat on a 'snag,' and, in getting her repaired, lost both time and money.

"After preaching at other towns on that river, I returned to Keokuk, and ascended the Mississippi River to St. Paul. I am the first man that ever preached the primitive gospel in that new region, as well as the first that ever proclaimed it in 'Old Virginia.' I will do the people on the Desmoines River, in 1849, the justice to say, that they were the most drunken, profane, blackguard, and otherwise morally degraded population that previous to that time I had ever met with.

"In the fall of this same year, I conducted a protracted meeting at Monmouth, Illinois. Our services continued for three weeks, and resulted in seventy-five additions. The services were noiseless and solemn. The conversions were effected, not through boisterous appeals to the animal nature of man, but through the power of God's word,

addressed to their understanding, conscience, and heart.

"I never saw so great a change produced in any community in twenty-one days. In this instance Isaiah's prediction, with reference to the influence of gospel preachers, was remarkably verified: 'The wilderness and the solitary place,' says he, 'shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice, even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon. They shall see the glory of the Lord, and the excellency of our God.'

"The people flocked to the meeting from the whole surrounding country; and there seemed to be no limit to the number of buggies, wagons, carriages, carts, and horses. This is one of three meetings, the recollection of which I shall fondly cherish through life. The other two were those in Versailles and Madison, conducted with the assistance of Brother John T. Johnson, one of the loveliest of men.

"My labors, during the year 1850, were bestowed upon Palmyra, New London, Frankfort, Houston, Lagrange, Canton, and Monticello. Of the year

1851, I spent January and February preaching at Palmyra. On the twenty-eighth of the latter month, I started on a tour to Kentucky, accompanied by my oldest daughter, Mary. During my absence from home, I preached in Kentucky, Ohio, Indiana, and Western Virginia. I also visited my mother. She was in her seventy-seventh year, and infirm. It seemed to be understood between us, that we would never meet again, until we had crossed the stormy gulf, on this side of 'the shining shore.' We were both sustained, however, by the priceless hope that—

> "'Then on a green and flowery mount,
> Our weary souls would sit,
> And; with transporting joy, recount
> The labors of our feet.'

That then,

> "'No vain discourse would fill our tongue,
> No trifles vex our ear;'

but that—

> "'Infinite grace would be our song,
> And God rejoice to hear.'

"I shall never forget our parting scene. As, with her withered arms, she folded me to her

heart, while the tears flowed down her furrowed cheeks, she kissed me, and exclaimed: 'The Lord bless you, my son Jacob! You have been a good son to me! If I never meet you on this earth again, I hope to meet you in the resurrection of the just!'"

CHAPTER XXI.

Marriage of his daughter Mary—Ungentlemanly conduct of three young men at Clinton, Hinds County, Mississippi—A mere pittance for a large amount of labor and exposure, in severe weather, in Monroe County, Missouri—Visits Quincy with Brother Campbell.

"I SPENT the following summer, laboring as an evangelist, in Lewis and Scotland counties, Mo. While there, I had a severe attack of congestive chills. Dr. Craven, who was afterward murdered at Fairmount, was my physician.

"On the fifteenth of September I started on another tour, to Kentucky, Mississippi, and Alabama. In Alabama I spoke at Marion Town, Old Town, Oak Grove, Greensborough, Easton, Clinton, Selma, and Montgomery.

"April 7, 1852, my daughter Mary was united in marriage to William A. Corbin. The wedding

took place at the house of Sister Graham, the widow of Alexander Graham, Esq. The ceremony was performed by Pinkney O. Lawson, the grandson of David Lawson, of North Carolina. I do earnestly invoke the special benediction of God upon Sister Graham, for her peculiar kindness to me and my beloved child, amid these affecting scenes.

"About the last of September, I spoke one night at a little place, in Hinds County, Miss., called Clinton. Three young men, whose names were George Thomas, Duke Ricks, and Foster Jones, behaved improperly. I rebuked them, as is my custom under such circumstances. After the meeting they attacked me, and would have killed me but for the interposition of others. When will young men learn that becoming deportment in the house of God is indispensable to the character of a gentleman?

"The remainder of this year I labored at Columbus and Holly Springs, Miss., Little Rock, Ark., and Paducah, Ky. At Paducah I held a debate with a Baptist preacher named Ford, on the threadbare theme of 'Justification by faith alone.' I also visited Nashville, Tenn., and preached amid

the difficulties connected with the defection of Jesse B. Ferguson.

"In the spring of 1853 I returned home, and passed the summer preaching at Palmyra, Hannibal, Shelbyville, Houston, and other accessible places. In the month of September I attended a meeting at Canton, Mo., with Brother James Shannon, President of our State University at Columbia. Then and there we laid the corner-stone of Christian University, each of us delivering an oration on the occasion.

"In October I conducted a meeting at Linneus, Mo., at which I baptized about ten persons. Thence I journeyed to Brunswick, Chariton County; Fayette, Howard County; and Columbia, Boone County; laboring protractedly at each of these places. I also included Paris, Monroe County, in my homeward route.

"In November I visited Mill Creek Church, in Adams County, Ill., where I met Brother A. Campbell, whom I accompanied to Quincy. On Saturday morning he preached there on the first chapter of Hebrews, and on Lord's day morning, on Matthew xvi. 16: 'Thou art the Christ.' At night I spoke on the Commission, from Matthew

xxviii. 19 and 20. The remainder of the year I employed in holding meetings at Lima, Perry, Pittsfield, and Barry, Ill. At Barry I took fifty-five confessions.

"In January, 1854, I held several protracted meetings in Monroe County, Mo., in extremely cold weather. I realized but a pittance in return for my toil and exposure. Even that little was important, however, in preserving my family from absolute starvation.

"In the early portion of the spring, my labors were devoted to Palmyra, with the adjacent neighborhoods; and, during the month of May, to Quincy, Bloomington, Walnut Grove, and Chicago, Ill. In June and July I conducted meetings at Canton, Monticello, Newark, Columbia, Rockport, Ashland, and Fayette, Mo. At Ashland we had over thirty converts.

"In August, D. P. Henderson, James Shannon, and I held a meeting at Middle Grove, Monroe County, Mo., at which we had fifty-five additions. In October we visited the Paris and Union churches, and labored with some success."

CHAPTER XXII.

Becomes Agent for the Bible Revison Association—Liberality of the "Border Ruffians"—Yankee Supper at Barry—Exciting Adventure at Louisville, Kentucky—Meets Brothers Campbell and Pendleton at Memphis—Phrenological Chart.

"IN April, 1855, I attended a meeting of the Bible Revision Association in St. Louis. *My* agency, in connection with it, commenced then and continued for six years. This position, which was truly a God-send to me, was procured for me by Judge Crump, of Louisville, Kentucky, who subsequently removed to Hannibal, Missouri, and died there. He was a genuine Christian gentleman. His death was a misfortune to the church and to the world.

"During the remainder of April and May I visited Lagrange, Canton, Alexandria, Memphis, Fairmount, and Monticello, Missouri; also Keokuk, Fort Madison, Burlington, Columbus, Richland,

Bloomington, and Drakesville, Iowa, making speeches on the subject of Bible Revision. During the summer I prosecuted the same work at Palmyra, Shelbyville, Bloomington, Linneus, Trenton, Chillicothe, Gallatin, Bethany, Savannah, Gentryville, St. Joseph, De Kalb, Weston, Platte City, Cambden Point, Liberty, Richmond, Carrollton, and Brunswick, Missouri.

"At the house of Dr. Edwin Price, a brother of General Sterling Price, and a relative of my first wife, I was attacked with rheumatism, fever, and diarrhea. Through the skill of the doctor, and the unremitting attentions of his kind family, I recovered. I then started home, accompanied by Brother T. P. Haley, but the fatigue of traveling, under a burning July sun, in my debilitated condition, brought on a relapse, which came near proving fatal to me. At the expiration of about two weeks the brethren at Paris sent for me. As soon as I became convalescent my kind wife came up, and took me home.

"As soon as I regained my strength, I visited Huntsville, Glasgow, Fayette, Lexington, Dover, Wellington, Independence, Harrisonville, Georgetown, Warsaw, and Springfield, Missouri, and Fay-

etteville, Arkansas. I returned home by the way of Jefferson City, Fulton, New Bloomfield, Mexico, and Boonville.

"While at Jefferson City, I enjoyed the privilege of presenting the grand theme of Revison to our Legislature. I reached home on the sixth of December.

"This year I was very successful, having raised, mostly among the 'Border Ruffians,' as we Missourians were *respectfully* designated, the sum of between twelve and thirteen thousand dollars in gold or its equivalent. I need not add that my labors were highly appreciated and complimented, both by the leaders of the Revision movement and other distinguished parties.

"On the twenty-second day of January, 1856, at the request of Brother Edmunds, corresponding secretary of the Revision organization, I started on a journey to Louisville, Kentucky. In company with six or eight other passengers, I crossed the Mississippi at Hannibal, on the ice, in a stage-coach. The atmosphere was intensely cold. It was ten o'clock at night before we reached Barry. There I enjoyed the unspeakable pleasure of eating a regular Yankee supper, which means, no

hot coffee, no warm savory meat, cold light bread, tea made upon the homeopathic principle of a small teaspoonful to a gallon of water, and that not boiling, for fear of exhausting the virtue of the plant at one meal; a very little butter, and a great abundance of cold apple sauce.

"I crossed the Illinois and Ohio rivers also upon the ice. I arrived at Louisville late in the afternoon, wearied, and cold, and hungry. I had my baggage put down at the door of a house recommended to me as a home by Brother Crump. The female portion of the household refused to receive me; the omnibus' that conveyed me thither was gone; my trunk was so large and heavy that, without assistance, I could not remove it, and I could not well leave it unprotected on the public street until I could go and procure a conveyance. I continued in this pleasurable dilemma, I suppose, for half an hour, when a Dutch dirt-cart, coming along, enjoyed the honor of relieving me from my embarrassment, by carrying my valuables to the office of Brother Edmunds, by whom I was received and entertained with the utmost cordiality.

"Next day being Lord's day, and the pleasure

of conducting public worship devolving on me, I allowed the incident of the preceding evening to suggest my theme; which was: 'The Day of Judgment,' as described by Him who will preside on that pre-eminently grand occasion, in the twenty-fifth chapter of the gospel according to Matthew. Among other expressions found in this impressive delineation are these: 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and you gave me meat: I was thirsty, and you gave me drink: I was a stranger, and you took me in; naked, and you clothed me: I was sick, and you visited me: I was in prison, and you came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me.'

"These facts will constitute a moral demon-

stration, satisfactory to the intelligent universe, that they were his sincere friends, and worthy of his approbation. 'If we love one another, God dwelleth in us; and his love is perfected in us.' 'By this we know that we have passed from death to life, because we love the brethren.' My intended landlady was present, but I never afterward learned how she enjoyed her intellectual repast.

"I passed the following winter in Kentucky, Alabama, Mississippi, Louisiana, and Tennessee. Next summer and fall I visited Kentucky and Indiana, and traveled extensively in Missouri, delivering lectures in Ralls, Pike, Lincoln, Montgomery, Audrain, Monroe, Lewis, Scotland, and Schuyler counties; also at St. Genevieve, Cape Girardeau, Jackson, St. Francisville, Farmington, and St. Louis. The succeeding winter I prosecuted the same good work, in the southern portion of Kentucky, in Tennessee, Georgia, Alabama, Mississippi, and Louisiana.

"In 1858, I made three tours through Kentucky and Tennessee; directing special attention to Russelville, Bowling Green, Nashville, Murfreesborough, Shelbyville, Lewisburg, Lynnville, Franklin, and

Columbus. June, July, and August I spent in the counties bordering on the Missouri River, and south of the Osage River, not overlooking Fayetteville and the country lying on White River, Arkansas.

"January and February, 1859, I lectured on Revision in Ralls, Marion, Pike, Lincoln, Montgomery, and Macon counties, Missouri. March, April, and a part of May, I devoted to the same work in Tennessee, Arkansas, and Louisiana.

"On my return-route I met Brother A. Campbell and his lady, and Brother Pendleton, at the Gayosa Hotel, Memphis, Tennessee. As Brother Pendleton conducted me into the room where Brother Campbell was, he remarked to him: 'Do you know this man?' Raising his still expressive blue eyes, and looking fixedly at me, he replied: 'That is my old fellow-servant, Brother Creath!' We both preached that day in Memphis. Bishop Oty, of Episcopal renown, was present, and, after 'service,' invited us to dine with him. Having a previous engagement, however, we were under the necessity of declining the proffered honor and pleasure.

"During my stay at Memphis, I obtained from

Professor O. S. Fowler, of New York city, the following chart:

"'Phrenological chart of Mr. Jacob Creath, given at Memphis, Tennessee, by O. S. Fowler, Professor of Phrenology, May 20, 1859.

"'W. GILES, *Reporter.*

"'Strength, power, efficiency, go-ahead, and the utmost indomitability, is your predominant trait, and is remarkable. You inherit it from your father, whom you resemble; and are adapted to carry on some great undertaking requiring the utmost perseverance; and have made your mark on the intellect of the community where you reside, partly because of your strong, active sense; more because of your tremendous energy of character.

"'You have extraordinary lungs, great muscles, a splendidly-balanced constitution, and have a world of vitality; can go through Herculean labors, and have not a lazy bone in your body. You are excitable a little, though not much; rarely ever let your feelings get the better of your judgment.

"'You have not any thing like as much culture, in proportion, as you have natural talents. You have excellent digestion, but have over-eaten

all your life. You have extraordinary breathing power, and hardly know what fatigue is, and must be out of doors most of the time. You have an organism more favorable to judgment than brilliancy.

"'You are a *ladies'-man*, almost worship the sex, and appreciate female beauty. You should marry a wife who was dependent, not obstinate, for you could never tolerate an obstinate woman.

"'You have one of the best wives that ever was, because you know how to select a woman, and because you would live well with any woman; and would so live with a poor woman as to make her a good wife, even if poor; and your wife would lay down her life for you. You are thoroughly sexed, are pre-eminently manly, and have a high, noble bearing.

"'You have very strong love for children, especially daughters, literally doting on them as if they were angels. You are devotedly attached to home, are one of the most indulgent of husbands and parents, are a true, warm, generous friend, and have a warmer heart than often comes under my hands. You are a true patriot; are wanting in continuity; are able to attend to a great

diversity of business in short order and without mistake.

"'You have great fortitude to bear up under disease, and will not allow yourself to be sick, and will not give up.

"'You never quarrel with others, but stand your ground like a man. You are determined to conquer, but never punish a fallen foe. You have an excellent appetite; go in for the plain and substantial; can make money, but it must be in a large way.

"'You can never dabble. You are perfectly candid, never act in a cunning way to attain your end; but always straightforward and correct. You are barely cautious enough to prevent improper action.

"'You are not particular as to what people say about you; pursue an independent course; do as you please, and let people say what they like. You are most uncompromising when your mind is once made up, yet are judicious in making it up. You are rather conservative. You are a true worshiper of the Deity, but always under your own vine and fig-tree; skeptical, and never admit any thing unless proved to a demonstration. You

ought to be a judge. You are a true philanthropist; are generous; too kind for your own good Do n't let your friends put their hands too deep into your pockets; and do n't indorse, unless you are willing to lose. Do n't confide too much in friends. Learn to say no. I would not wonder if you have lost half you have made. So turn a corner.

"'You are better informed than one in a thousand with your means of knowledge. You have a poor memory as regards names and dates, but good at recollecting countenances, facts, and ideas. You ought to be a speaker, not because you have so great a flow of words, but because you say impressively what you say at all.

"'You have a wonderfully accurate eye to judge of bulk and proportion, and can not tolerate architectural disproportion. You never lose your way in city or country.

"'Your forte lies in the adoption of ways and means to ends, in originality, forethought, contrivance, and penetration. You lack the agreeable; you pass no compliments, not enough; but read a man right through the first time, and are happy in what you say; it just hits the nail on the head.

Your criticisms are remarkable. You illustrate well.

"'The fact is, sir, you are, by nature, a great man; and need only circumstances to make you a great man. And you, certainly, are one of the best men I ever examined, and are universally beloved.'"

CHAPTER XXIII.

A Blessing pronounced on the Masonic Fraternity—Ten Innocent Men murdered at Palmyra, Marion County, Missouri—Affecting Interview with them before their Execution.

"I SPENT June, July, and August lecturing in Shelby, Macon, Chariton, Ray, Clay, Clinton, De Kalb, Andrew, Oregon, Platte, Jackson, Lafayette, Saline, and Howard counties, Missouri. The months of September and October I devoted to the south-western portion of the State.

"On the tenth of November, I left home for Alabama; and passed the winter and a part of the following spring in the northern portion of the State, and in Georgia, Mississippi, Tennessee, and Arkansas; especially the country lying on White, Black, and St. Peter's rivers.

"The most of 1860 I employed in visiting Knox, Marion, Adair, Gentry, Mercer, Lynn,

Atchison, and Oregon counties, Missouri; also Savannah, St. Joseph, Weston, Platte City, and Liberty. In the fall I revisited the counties lying on the Missouri River. Thence I journeyed to Fayetteville, Arkansas.

"It was with great difficulty that I made my way back from Arkansas in December. I could not have done so, but for the assistance afforded me by my Masonic brethren. They furnished me with a carriage and driver, and money enough to pay my expenses to St. Louis. God bless the Masons! Masonry, during our late war, saved thousands of lives and millions of property! During that whole dreadful period, its obligations were universally respected.

"During my sojourn in Fayetteville the brethren told me 'they understood the subject of Revision, and wished me to *preach* to them.' I complied with their request, and selected Paul's conversion as my theme. As I finished what I had to say on the subject, I called upon Brother Baxter to 'conclude.'

"He was the successor of Brother Graham, as president of their literary institution. When he arose, he observed: 'I never heard such a dis-

course before, nor did you! I have heard all the great Lights of this Reformation: Alexander Campbell, Walter Scott, and others: but such an oration on the subject of Christianity, I have never before listened to!' The congregation also seemed overwhelmed.

"I paid at least six visits to this place between 1855 and 1860. In looking over an old newspaper, I find one of them thus spoken of: 'Elder Jacob Creath lately held a meeting in this place, in "The Disciples'" church, which has resulted in sixty additions to that body.'

"I have kept no record of the number of persons that I have baptized, at different times and places. I have done all the good I could in the world, leaving my reputation, as regards success, to the care of Him 'who careth for us.'

"With the view of recruiting my wasted strength, I passed the winter of 1861 at home. During the month of May, I preached and lectured in Marion, Lewis, Scotland, Shelby, and Knox counties.

"About the last of July, I visited, for the same purpose, Chillicothe, Trenton, Mercer, Plattsburg, Irvin's, Colley, Union, and New Market.

"At the close of these six years of toil, privation,

and conflict, which I would not undergo again for the whole State of Missouri, the Bible Union at New York, and the Revision Association of Louisville, Kentucky, extended to me their unqualified approbation.

"On the eighteenth of September, Andrew Allsman, an unworthy member of the Christian congregation at Palmyra, was taken from his home by Porter, a Confederate general, and put to death. General McNiel, who commanded the Federal troops in that part of Missouri, decided that ten innocent men should die for him. Their names were Thomas A. Sidener, John T. McPheeters, Thomas Houston, Willis J. Baker, Herbert Hudson, F. M. Lear, Morgan Dixler, Eleazar Lake, John M. Wade, and Hiram Smith.

"In the hour of their trouble they sent for me. As soon as I commenced speaking to them, they began to weep. I quoted all the passages of Scripture that I could think of, that were peculiarly applicable to their condition; and exhorted them not to lose a moment of their precious time, but to throw their whole mind and heart at once into the all-important work of preparing to meet their God.

"I directed their attention especially to the acknowledgment of their offenses, and the forgiveness of their enemies. All of them agreed to do so but the old man named Willis J. Baker. He said 'they were about to be put to death unjustly. In his heart he could not forgive his murderers, and he would not profess it with his mouth.'

"Two of the men appeared to be about fifty years of age, and seemed indifferent to their fate. One of them was a Baptist. He said 'he was innocent of any connection whatever with Allsman's death; but that he forgave his murderers and all who had ever wronged him; that he had made his peace with God, and died in peace with all mankind; that he was prepared for death, and therefore not afraid to die.'

"Lieutenant Sidener attracted my attention by his profuse weeping. I addressed him, but he could not speak. He was in the bloom of life, tall and handsome. He occupied the position of lieutenant in the Confederate service, and, though young, was a high-toned gentleman. He was engaged to be married to a lovely young lady in Ralls County, Missouri.

"When he found that he had to die, he dressed himself in his splendid wedding suit of black broadcloth, with white satin vest, determined that if he could not be married in it, he would be murdered and buried in it. When he was shot to death, he fell toward those who killed him; a small hole, fringed with red, in his white vest, opposite his heart, showing where death had entered.

"When at the jail before they were executed, one of the men threw his arms around my neck, screamed aloud, and trembled like an aspen leaf, when he spoke of not being allowed to bid his father and mother, or even his wife and children farewell!

"The young men were all overwhelmed with sorrow in view of their untimely doom. For myself, when I fully realized their dreadful position, my whole frame was convulsed with grief, tears flowed down my cheeks, and with the most intense interest I cried to God to have mercy upon them. In a few hours they were ushered into eternity."

CHAPTER XXIV.

A continuation of the autobiography of Elder Jacob Creath, from his Diary for 1862 and the years following.

"DURING the four or five years of the war I was compelled to remain at home to take care of my family, and could not go from home, as before the war, to preach. Most of the incidents that occurred during the war, related to it, and, as I do not wish to relate them, my life during that period is more barren of matter than in other years.

"My diary says, November 28, 1862: This day my house was searched twice by Federal soldiers for Lieutenant Bowles, who escaped last night from prison in this place. They did not find him in my house. This is the sixth time my house has been searched and nothing found, although I have from

the Government a certificate that my person and property is to be held inviolate.

"November 29, 1862: This day, one year ago, when I was walking out for purposes of meditation, devotion, and prayer, I was arrested by the pickets a short distance from my house. The same day I also appealed to Colonel John Glover, commander of cavalry in this place, and he gave me a written certificate to pass and repass, such as we formerly gave our servants. This is American liberty in the year of grace, 1862.

"December 4th: To-day we received the President's message to Congress.

"Sunday, December 7th: I preached in this place to-day (Palmyra, Missouri), from 1 Tim. iii: 14, 15, 16, on good behavior in the house of God: 'That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the ground and pillar of the truth.' David says: 'Holiness becometh thy house, O Lord, forever.' Ps. xciii: 5. This discourse is intended to show how persons should conduct themselves in Christian assemblies or places of worship. After speaking of sacred places, persons, and things, I proceeded to specify

some rules which ought to be observed by all persons who visit Christian assemblies, and the reasons for these rules:

"1. All persons who go to a place of worship should religiously and conscientiously endeavor to be in the place before the service begins. This should be done in order that all persons may hear the Scriptures publicly read, that they may hear the subject announced, that they may not disturb the speaker and the audience after the service begins, that they may not be considered disturbers of the good order of the congregation, as they will be, if they enter after the worship begins. The general rule in the West is to go to meeting all the time of preaching, no matter at what hour of the day the meeting is appointed; come until it closes, and even after it closes, as I have seen it done often.

"2. It is expected of all orderly persons that they will approach the place of worship in a becoming manner, seriously and soberly, not laughing nor joking, nor boisterously, but sedately, as though they had some knowledge of the Being they were going to worship.

"3. After entering the place of worship, and being seated, there should be no talking or laugh-

ing, nor whispering, as though we had come there for chit-chat, and to hear and report all the news of the week past, and like we had met in a ball-room or theater, instead of a place of worship; all of which conduct shows a breach of good order, and a mind destitute of piety, and wanting in all the qualifications of a good hearer. There is as much depending upon the hearer as upon the speaker for edification. One reason why we hear so many complaints of the preachers is that the people are not in a proper frame of mind to hear; they come thoughtless, prayerless, without reflection and meditation, or any desire to be profited. No wonder, then, they return as they came, without benefit, full of levity and frolic, as if they had been to a *circus* or a horse-race.

"4. When the benediction is pronounced and the assembly dismissed, we should retire *silently* and *orderly*, not fly up like a hen after a hawk when he has taken one of her chickens, and thereby shake off every impression made by the sermon as effectually as ducks shake off the rain that falls on them. This conduct is very common and fatal to all that is orderly and of good report. Our Savior places foolishness at the end of a long list

of crimes in Matt. xv, much or all of which he says comes out of the heart and pollutes the man. Levity is as bad as drunkenness and as destructive of all that is good. This is one of the female sins. I have seen congregations, after dismission, act more like children dismissed from a country school in the evening, than like sober and serious Christians. One reason of this conduct is that the preachers are fearful of their popularity and take no care to instruct their hearers on this point. Many are fearful of being branded as *scolds*, which, Webster says, means a foul-mouthed woman. It is an old Bible proverb, like priest like people. Some preachers do not know what order is. Paul told Timothy to reprove, rebuke, and exhort; and told Titus to rebuke them *sharply*. Many a man has lost his life trying to keep order. The harbinger of our Savior lost his life for one reproof; he said 'it is not *lawful*.' Respect the place and office, if not the *officer*. Meeting-houses were not built for chit-chat, but for instruction, devotion, prayer, praise, worship, reading the Scripture, and preaching. The preacher always addresses himself to the attentive hearers.

"5. No well-bred persons will carry their dogs

to places of worship. Even the heathens would not allow dogs to enter their temples. There are two ways to prevent them from following you. Shut them up or kill them, and then they will not follow you. I have seen congregations or the worship destroyed by dogs. Almost every person thinks his *pet dog* can follow him to meeting, and if every pet dog goes to meeting then it will be a meeting of dogs. If one dog goes to meeting why not all dogs go, and fight and perform their obscene and vulgar antics, and set the youngsters to laughing, as is often done? No person of good manners will carry cigars or pipes near a place of worship, much less stand at the door or in the house and puff them. This marks the person a rowdy. No orderly person will whittle sticks or pare his nails with his knife during the hours of worship; nor chew tobacco, nor spit the ambier juice on the floor, or walls, or pulpit; nor stand in the aisles or doors to prevent passing, nor sleep during preaching. Stand perfectly still while the benediction is being pronounced, then retire quietly. All attentive observers must have seen the difference between the quiet, orderly behavior of Quakers, Presbyterians, and Episcopalians in their meetings, and

other religious sects, because they teach their children at home to respect sacred places and persons, and their teachers teach the people good manners. Some persons profess to have a *great deal of religion, but have very little manners;* others have better manners, but do not seem to have so much religion. To profess to have religion and not good manners in places of worship, is like a boy attempting to read before he has learned to spell well. Good manners first, then religion afterward. Of all places on earth, the Church of God, which Paul says is the ground and support of the truth, ought to be the most orderly, but is often the most *disorderly*, place.

"December 9, 1862: To-day is a golden day—fine and brilliant. If all the happiness in this world were heaped upon one person it would not make him very happy; therefore every person should seek a better portion than this world affords. How few of what may be called happy days does any person enjoy in this world unless they are spent in devotion, prayer, and praise. For the sake of others, when I am dead, I will here state the order of my family.

"I rise at four o'clock in the morning in the

summer season, and at five in the winter time. I make a fire, and wash my face, head, and feet in cold water, to prevent colds, fevers, catarrh in my head, and other diseases, and to preserve my hearing. My wife then rises and dresses herself, and we read a chapter in the Bible—I one in the morning, and she one in the evening. We then unite in prayer to God for his blessing and direction. We have breakfast between six and seven o'clock, and we eat supper about six in the evening. After breakfast, I walk about one mile west of my house, to a woods, and there I spend from fifteen to twenty minutes in private prayer, where I have more real happiness in close communion with God than all this world can afford me. I would not be deprived of this source of enjoyment for this world and all its vanities. Vanity of vanities, all is vanity, saith the Preacher. It will soon perish in our hands. I then return home, and spend the time in reading and writing until twelve or one o'clock, when we dine. I then go to the post-office, and spend the afternoon in visting the families of the city, and in reading the papers. Every Christian man should have a family altar in his house, and bring his family

around it morning and evening, and in times of affliction three times a day, as I have done. There is no other way to train our families in the instruction and discipline of the Lord.

"December 24, 1862: To-day Mrs. Sowers is visiting at my house, and told me that Dr. Barclay's family was in London, and that his son would be married to brother A. Campbell's daughter. Her husband, Mr. Sowers, is sister Barclay's brother.

"Christmas day, December 25, 1862: The Jews say the world was created on the first day of September. Our Savior was probably born on the fourteenth day of September. His birth has been placed in every month of the year by learned men. His birth was placed on the twenty-fifth day of December by the Greek Church, near the close of the fourth century, which proves that up to that time they did not know the exact day of his birth; and, as the people of the fourth century did not know the day of his birth, we of the nineteenth century *can not* know it. The day is awfully desecrated by the nations of Christendom.

"December 26, 1862: To-day I went to Hannibal to speak for the Masons to-morrow, the birth-

day of St. John the Evangelist. Organized Masonry is older than the gospel by one thousand years.

"December 28, 1862: I preached at Hannibal in the morning for Bro. L. B. Wilkes, from Habakkuk ii: 4, and the eleventh chapter of Hebrews: 'The just shall live by his faith.' At night I preached from Jeremiah vi: 16: 'Thus saith the Lord, stand in the ways; and they said, We will not walk therein.'

"Monday, December 29, 1862: I preached at Mount Zion from the Great Supper, Matt. xxii; Luke xiv. Bro. Wilkes was present and said it was demonstration.

"December 30, 1862: I preached from Naaman, the Syrian Leper, 2 Kings v. At night, from John ix: The blind young man.

"December 31, 1862: I preached from Joshua xxiv: Family religion. 'As for me and my family, we will serve God.' At night, on the eternal priesthood of Christ. Gen. xiv; Ps. cx; Heb. vii.

"Thursday, January 1, 1863, introduced me into a new year, and I came home and found a letter from my children in Alabama, which greatly rejoiced my heart, as I had not heard

from them in two years, and did not know whether they were dead or alive. I had often prayed for them in that time, and I thanked God that he had heard my prayers. I do not know how the letter came, as the mails were stopped.

"Before I close the account of 1862 entirely, I should state that in the summer of this year I received a colonel's commission from New York, from a Federal officer, requesting me to raise a company of men and bring them to Washington City, and I should be well paid for my trouble, for from what he heard his father say of me, whom I knew fifty years ago, he thought I was the man to do it. I let him know that he and his father were both mistaken in *me;* that it must have been another Jacob Creath; that if he or his father had ever known me, they would have known that this Jacob Creath could not be induced by honors nor money to go to war. I have the commission, and was called Colonel Creath.

"1863: I preached in this place during the winter. March 26: I left home for Paris, Monroe county, Missouri. I remained in that place preaching and visiting families until April 6. On the

night of the 13th of March, 1863, when I went into the pulpit to preach, I found the following letter lying on the Bible addressed to me:

"'*Reverend Sir:* The loyal citizens of this town, and the United States soldiers, would respectfully ask you to state publicly why you neglect to pray for the President of the United States, and all in authority. If you preach the doctrine of Christ and the apostles, you should not forget the "powers that be" in your prayers. If you have a satisfactory reason for this, it is but reasonable, in the present troublous times, that we should know such reason. Should you refuse, we shall take it for granted that you are disloyal, and shall act in the premises accordingly. A Union Man. H.'

"I read the letter publicly, and then remarked, off-hand, without a minute to reflect, in substance as follows:

"That as a people we were opposed to the introduction of politics into the pulpit; that I had never done it before nor since the war; that this was the position of our people; that Christ and the

apostles did not preach politics; that it was pulpit politicians who had brought the present distress upon the country by preaching politics instead of the gospel; that at the beginning of the war I had published, in the *American Christian Review*, of Cincinnati, Ohio, the course that our people would pursue relative to the war, which was indorsed by Bro. A. Campbell; that I had shown it to our Bro. A. D. Strachan, before I left home, who did not dissent from it materially; that the clergy had no right to mix politics with the gospel; that they did not allow politicians to intrude themselves into the pulpit, nor to assume any of their functions, and, by the same rule, they should not meddle with politics; that God had divided society into various departments, and that no one man was qualified to attend to all the duties of society, and that it was not right for men to meddle with each other's callings. It was wrong to convert the pulpit into a political arena. I hope the American people will never permit it. I stated that since I had been a preacher I had prayed for all in authority, and that I could prove it by hundreds in Kentucky and Missouri, and in other places, and that if I had done it one

time, I had obeyed the divine command which did not require me to pray for the rulers every time I prayed. That the charge of disloyalty might have been brought against our Savior with the same reason as against me, for when he taught his disciples a form of prayer he did not teach them to pray for the Roman Emperor, nor for Pilate, the Roman Governor; and that if I chose to repeat that prayer every time I prayed I would avoid the charge of disloyalty as well as our Savior. I moreover stated, that the letter was anonymous, and that I was not bound to notice it; that I was attending to my own legitimate business. I then sat down and gave opportunity for a reply; but, as no one replied, I arose and prayed that the President of the United States might administer the Constitution as all his predecessors in office had done, from the foundation of the Government up to the time he came into office, and that God would grant him repentance for all his sins, and forgive him for all the evils he had brought on this nation.

"I was not arrested. I heard that the old Abbey, who was the suspected author of the letter, and who had been spreeing, said he did not care to hear any more such prayers as that was.

This is a part of my history that ought to be reported in justice to me and posterity.

"I remained in St. Jo, preaching and visiting, from April 6th to the 24th, when I returned home, on account of sickness. I remained at home until May 8, when I left for Quincy, Illinois, where I was introduced to young Bro. Sims, an amiable and promising preacher, who has since died. May 22: Bro. D. S. Burnett came to Quincy—he and sister Burnett. We spent a pleasant and a profitable day in conversation, and I found him to be a Christian gentleman and a great orator. I returned home on the 25th of May, and remained at home until June 11, when I again left home for Illinois, and preached in Quincy, Ursa, Jacksonville, Winchester, Scottsville, Linnville, and other places, and returned home July 15. Many of my acts, tribulations, and trials, must remain written in dust till the day of judgment. These memoirs are a very imperfect sketch of them. I have never received much credit from men for what I have done and suffered. They have written my faults in marble, and my virtues in the dust. I hope God will do me justice in the great day.

"July 23: To-day an Irishman came to my

house and got a three-dollar bill, found the Sunday before by our boy Luke. When I gave it to him he said: 'You are an honest man, which is the noblest work of God.' I lost two pocket-books, one with forty dollars in it, which I never got.

"The devil tolls people to hell as we toll hogs along the road, by dropping a few grains of corn before them. Our cities and villages are strewn with the devil's corn, and are full of his pens where he catches his hogs to destroy them.

"July 30: To-day I leave home again for Illinois and shall be absent from three to four weeks preaching day and night. In Mount Sterling and in Rushville, I stopped with old Bro. Wells, who was with me at a great meeting I held in Monmouth, Illinois, in November 1847, where we had seventy additions. Bro. McGinnis accompanied me to Rushville. Bro. Levi Hatchett was with me in Mount Sterling.

"August: Two ladies confessed Christ, and were immersed in Crooked Creek by Bro. McGinnis. I preached one week in Schuyler county and one week near Camden. On my return, I preached in Clayton, Adams county. The females behaved badly. Boileu, a French writer, was once asked

why a young king could begin to reign at eight years of age, but could not marry until twenty-one? He answered: 'Because one woman was harder to govern than a kingdom of men.' They will whisper, talk, laugh, and giggle, and if reproved for it, will blame and punish the preacher. They think their sex protects them. With all their virtues they are more ill-behaved in Christian assemblies than men. So say all the preachers I ever heard speak on the subject. I arrived home August 25, 1863. I averaged about one dollar per day, including my expenses, for twenty-seven days.

"Sunday, August, 30: I preached in this place. That night, old sister R. Allen was taken ill, and sent for me. She was eighty-two years old, a woman of sound understanding, good constitution, strong common sense, simplicity of manners, uprightness, firmness, temperance, benevolence, and an old-fashioned Christian woman. I preached her funeral sermon. She was a kind neighbor, a humane mistress, and an affectionate wife and mother. Peace to her ashes.

"Thursday, September 9: I left home for Alton, Illinois. I stopped on the Terre Haute railroad, with brother Dorsey, and held a meeting at Ridge-

ley with brothers Osborne and Heddington. It requires a lifetime to get to heaven or hell. I visited brother Hatcher's and Mrs. Short's families in Ridgeley. I also held a meeting in Moreentown with brother Jordan W. Jeffries, whom I knew when a young man in Virginia in 1819. I visited Shelbyville, and stopped with brother Bastion, a learned preacher, and a convert from Methodism. I stayed a part of the time at Shelbyville with brother Roberts, a kind and good man.

"October 1: I went to Windsor to preach, and stopped with brother Logan. On the eighth day brother Wiley Rose took me to Sullivan, in Moulton county, to old brother Bushrod Henry's, who is an old-fashioned Christian gentleman of the best type. He is a pioneer preacher, and a pillar in our cause. I had six confessions in Sullivan. On the 21st, I went to Mattoon, and stopped with brother Humphreys, the preacher. From Mattoon I went to Charlestown, and stopped with brother Miller, where I remained till the 26th, when I left for Decatur, and stopped with brother Nelson. I preached there until the 4th, when I left for home, a distance of 180 miles. I went to Quincy to preach, on the 7th of November. I had two con-

fessions. I remained at home the balance of the year, preaching in Palmyra and Houston, Mount Zion, and other places, until the close of the year 1863.

"The year 1864, with some of its ups and downs: I remained in this place preaching all the winter, and visiting the poor, who are the representatives of Christ. All great enterprises begin with the poor. I would rather visit them than the rich. God has chosen them to be heirs of the kingdom.

"March 30: To-day I received the *American Christian Review*, with a piece headed 'A Voice from the East,' signed by James Graham, a Scotch Baptist, in which he says that brother A. Campbell's introduction to M. E. Lard's Review of Jeter, is worth all the rest of the book, and he regrets that he could not have answered Jeter instead of Lard, and says further, that Lard's Review is hasty, abrupt, and *ill-tempered.*

"Prince Talleyrand was educated for a Catholic priest, but became a politician, and was one of the most powerful, influential, and master spirits of France, and who always continued to be on the popular side. He was worth thirty millions of

francs, and had all the honors that the European sovereigns could confer on him; yet he was unhappy. He died at eighty-three years of age. The night before his death he said: 'Behold, eighty-three years passed away; what cares, what agitations, what anxiety, what ill-will, and what sad complications; and all without other results than great fatigues of body and mind, and disquiet with regard to the past, and a profound discouragement and despair of the future.' What a mournful confession for such a man. 'Vanity of vanities, all is vanity, saith the preacher.'

"On the 11th of July, 1864, I left home for Middleport, Meigs county, Ohio, to see my youngest sister, L. J. Seashols, who fled from West Virginia on account of the war, and I remained in that place, preaching day and night, and visiting, and then returned by the Ohio river, and preached one week in Riley, Ohio, and in Kentucky, at Dover, Mayslick, Germantown, Minerva, Millersburg, and Cynthiana, and through Indiana and Illinois. I was absent over three months. The balance of the year I spent in preaching in this place and the adjacent country.

"1865, with its toils and labors: I preached in Illinois and this place until May 27th, when I left home for Davis, Breckinridge, and Caldwell counties, Missouri, preaching, and made over thirty converts; returned by way of Chillicothe, and arrived home on the 3d of July, 1865. In Chillicothe, I visited the families of brethren Crawford, Boyle, and Hutchinson; Cox's, at Gallatin; brother D. T. Wright's and Moore's, in Chillicothe; also, Abshire's, Eastin's, and Manseur's. Patience is the key to every door, and the remedy for every evil.

"On the 20th of July, I left home for Illinois, and preached in Quincy and at Fowler's station. I stayed with Dr. Gilmer and his amiable family, and preached one week. The weather was hot and wet. I preached two weeks at Perry, in Pike county. I stayed with Bro. Samuel Johnson, who was formerly from Kentucky. From Perry I went to Abingdon, in Knox county, and stayed with brother James Butler. From Abingdon I went to Tolbert's Branch, and preached two weeks, and had four confessions. I stayed with Wm. Wallace and his mother, sister Wallace. I returned home on the 4th of September, 1865.

"On the second Saturday and Sunday in September I was in Quincy, with brothers Sims, Samuel Hatch, Thomas Crutcher, and Benjamin F. Smith, all of whom said, when the Missouri test-oath was the subject of conversation, that they would not take it; that they could not do it without perjury. In a few days afterward the oath went into operation, and rather than take it I went to Kentucky and Tennessee, and preached at Corinth, Concord, Hopkinsville, Trenton, Clarksville, Nashville, Franklin College, Liberty, Energetia, and other places, and returned November 24th. Brother C. M. Day was with me, and we had many additions to the churches. I left on the 25th of September.

"In January, 1865, I preached in Quincy, Illinois, and received nineteen persons for baptism.

"March 8, 1865: I left home for Carrollton, Illinois, and preached there, and in Fayette, Linnville, and other places, and returned home on the 14th of April.

"1866, with some of its events: Early in April, I left home for Madison county, Kentucky, and preached in Madison, Garrard, Jessamine, Fayette,

Lexington, Woodford, Scott, and Harrison, and returned late in June.

"On the 30th of August, I left home for southern Kentucky, and preached in the Green River country, in Glasgow, Bowling Green, Hopkinsville, Trenton, Nashville, and Clarksville. I returned in November.

"May, 1867: I went to south-eastern Missouri, and preached in Libertyville, St. Francis county, and had thirty confessions—mostly young persons. I also preached in Fredericktown and St. Geneva, and returned by way of St. Louis, and preached in Troy, Louisville, Paynesville, and Clarksville, and arrived home on the 3d of August.

"August 27, 1867: I left home for the Missouri river, and preached at Miller's Landing, and had a number of additions. I also preached in Independence, Kansas City, Antioch, Liberty, Lexington, Richmond, Dover, and Carrollton and returned home October 31.

"1868: Early in April, I left for New Albany, Indiana, and preached there; and then in southern Kentucky, at Trenton; then in Clarksville, Ten-

nessee; then in Paris, Tennessee, where we had thirty additions; then in Union City, where we had twenty additions from one sermon; making more than fifty additions in West Tennessee. I returned home the last of June.

"In July I left home for the Valley of Virginia, and preached in Strasburg, Mount Jackson, Edinburg, Harrisonsburg, Richmond, and in the place of my nativity, in the southern part of the State; also in North Carolina, and made that year one hundred converts. I returned in October. In the fall I visited St. Jo and the western part of Missouri, and preached.

"The year 1869 I spent in preaching in Missouri, in the counties of Marion, Rolla, Shelby, Macon, Adair, and Lewis,

"1870: On the 14th of March, I left home for Corinth, Mississippi, and preached there one week, and one in Baldwyn, and then proceeded to Marion, Alabama, and preached there several weeks. I then went to Chattanooga, Tennessee; then to Huntsville, Mooresville, Athens, Mountain Home, Moulton, and Danville, and returned home in June,

and preached in Missouri the balance of the year, in the counties of Shelby, Macon, Randolph, Adair, and Marion.

"1871: This year I have made two visits to Illinois, and preached in, Missouri in the counties of Macon, Adair, Shelby, and Marion. I am now in the fifty-fifth year of my ministry, of which I must shortly give an account. Two things grieve me. First, that I have done so little good; second, that I have done so many wrong things. We only pass through the world once, and can not return to undo the wrong. After I am dead my enemies can do me no injury, and my friends can do me no good. I forgive all the wrongs done to me."

CHAPTER XXV.

Some errors in the life of Elder John Smith corrected, and some strictures on the same, and on the Memoirs of A. Campbell.

ON page 180 of the Life of Elder John Smith, it is stated that the North District Association met on the fourth Saturday in July, 1827, at Cave Spring, in Madison county, Kentucky; and on pages 185–6, a conversation is said to have taken place at that association between brother and sister Smith and David Chenault. On page 314, it is stated that I returned from Mississippi in December, 1828, which is correct. I left for Mississippi in October, 1826. The last association I attended in Kentucky, before I left for Mississippi, was in Paris, August, 1826. The first association I attended, after my return from Mississippi to Kentucky, was in July, 1829, at Unity, Clarke county, Kentucky, where I heard the

conversation between the parties which is referred to above, for I was near the parties at the time, sitting on my horse. In 1827, I was in Mississippi, and could not therefore have heard it in either 1827 or 1828, because I was not in Kentucky in either of those years till near the close of 1828. The conversation took place at Unity, Clarke county, Kentucky, July, 1829, which I heard. *Dates* and *facts* are important in history.

The second error: The conversation referred to on pages 364–5 between John Taylor and John Smith, at Spencer, in July, 1829, took place the winter before the meeting, at Thomas Bullock's, in Woodford county, Kentucky, and a part of it was repeated at Spencer, in July, 1829. The description given by brother Smith of Taylor's "Campbellism Exposed" is very imperfectly given. After going over the chief topics of the conversation at Bullock's the winter before, Smith closed his recommendation of Taylor's book by saying: "I will say to you *now*, Father Taylor, what I said to you *then*, that if all the *slanders*, *misrepresentations*, *falsehoods*, *and lies* in that book were torn out of it, there would not be enough left for a thumb-paper for a school-boy," holding up his right hand

with the thumb straight upward, and shaking it most significantly. "I thank you, brother Smith, for your recommendation." "You are welcome, Father Taylor, to my recommendation." The effect was electrifying; the crowd roared with laughter. With Smith's recommendation, Taylor sold only one book, I heard, at that meeting.

In the life of brother Smith, on pages 360–4, we have an account of brother Smith reading the new Constitution of Missouri, before leaving Kentucky for Missouri, requiring him to take the black oath to preach in Missouri, his refusal to take the oath, his arrest, his reasons for refusing to sign the bond, his determination to go to jail, his recantation and signing the bond, his release by the sheriff, and his return to Kentucky; his appearance at Mexico, Missouri, in October, 1866, and what the judge said to him on his refusal to sign the bond, etc. I believe he was wrong to refuse to take the black oath to preach. My reasons for so believing are:

First, he saw and read the Missouri constitution before he left Kentucky, requiring him to take the oath if he went to Missouri. He therefore knew, before he left Kentucky, that if he went

to Missouri, he would be required to take the oath, before he could preach, by the new constitution of Missouri. This one reason is enough to prove that he was wrong in refusing to take the oath.

The second reason: He was asked by his son-in-law, Mr. Lee, before he left Kentucky, if he would take the oath to preach in Missouri. He answered he would not. Then, said Mr. Lee, you had better not go there. All reasonable persons will say the same thing. Either do not go there, or if you do, take the oath to preach, or else stay in Kentucky, where you can preach without taking the oath. His going to Missouri under the circumstances, and giving public notice that he was going to change his course from talking to preaching—the thing which the supreme law of the State forbid him to do—looks as if he acted defiantly to the constitution of Missouri, and courted persecution or notoriety. The action said: I knew of the existence of this law before I left Kentucky; I was advised not to go to Missouri unless I was prepared to take the oath required by the new constitution; but I was determined to go, and not take the oath, and to preach, and thereby, willfully and knowingly, violate the supreme law of the

State of Missouri, and take the consequences. To say the least of the act, it did not look much like the "unconditional obedience" which was the watchword of brother Smith's Union party during the war. It did not look much like that obedience that is required of Christians in the following scriptures: Rom. xiii: 1-10; 1 Peter ii: 13, 14, 15; Titus iii: 1, 2. If he had been ignorant of the law of Missouri before he went to the State, he would have been more excusable for refusing to take the oath. If he had been a citizen of Missouri, it would have materially changed the case. If he had been a rebel during the war, he would have been more consistent in refusing to take the oath. But coming to Missouri for the purpose of defying the law, as he did, he was wholly unjustifiable in his course. So the judge told him.

My third reason for thinking he was wrong in not taking the oath after he went to Missouri is, that he supported the party during the war which made the constitution which required the oath to preach. The constitution and the oath were the necessary results of the war—the result in part of his own *acts and deeds.* The judge said to him:

"I do not see Mr. Smith, how you, as a Union man, can refuse to take the oath." It was morally wrong to support the war, and then, as soon as it was over, turn on the other side, as many others have done, and thus have the advantage of both ends of the war, and refuse to swallow their own pills. He stated to the judge, that as far as the politics of the oath was concerned, he could take the oath with as clear a conscience as any man in Missouri. That is, he could help plant the tree, but his conscience would not allow him to eat the fruit. It is said, circumstances alter cases. What principle was involved in the taking of the oath which was not involved in the war? What greater infidelity in the legislature which made the constitution than in the party that made the legisture? The judge said: "Mr. Smith, I think it a little strange that a Union man, and a truly loyal man, should refuse to take the oath to preach." Brother Smith spoke of the example of the first Christians before me. The first Christians did not support the infidels that made the laws that persecuted them and their brethren unto death, as did the men who supported the party that made the law which required Christians to take an un-

constitutional oath before they could preach the gospel. Therefore, his case and that of the early Christians were not alike. He was paid in his own coin. What was the difference between the men who made the law and the men who supported them to make it? I can not see any.

ERRORS IN OTHER AUTHORS CORRECTED.

I saw it stated in one of our periodicals, in either 1869 or 1870, that A. Campbell, Jacob Creath, sen., and Jacob Creath, jr., attended the meeting in Lexington, Kentucky, in January, 1832, at which the friends of B. W. Stone and A. Campbell were united. This is a mistake. I know certainly that neither of us attended that meeting. I was in Lexington, but did not attend the meeting, because at that time the feelings between the two parties were not cordial. I did not oppose the union of the two people, but then I was not cordial in it, neither were the other two men mentioned. I had other reasons for not attending it.

In the memoirs of brother A. Campbell, vol. 2, page 381, the writer says, when speaking of J. T. Johnson, that his attention was directed to the

religious questions which were then occasioning so much excitement in Kentucky at that time, and to which attention had been particularly directed by the proceedings of the church at the Great Crossings, in 1828, against Jacob Creath, jr., who was at that time their preacher, and known to favor the doctrines of the reformation. In the first place, I was not in Scott county, Kentucky, nor at the Great Crossings, in 1828. In the second place, the Great Crossings church had no proceedings against me in 1828. In the third place, I was not the preacher of the Great Crossings church in 1828. I was in Mississippi, Louisiana, Bethany, Virginia, Eastern Virginia, and Tennessee, and arrived in Kentucky late in December, 1828. In the fourth place, at the State meeting in Harrodsburg, Kentucky, in September, 1852, John T. Johnson said to me, that if it had not been for me, he would not have been in the reformation. I was first introduced to him while he was a member of Congress in Washington City, in 1821. I was the preacher of the Great Crossings church in 1825, and until October, 1826, when I left for Mississippi, and returned late in December, 1828. I wrote to the author of brother Camp-

bell's Memoirs to learn why he made these statements, and why he did not name me in that work *except where it was unavoidable*, and why he did not say as much of me as of other actors in the reformation in Kentucky. I have received no answer as yet.

November 22, 1871.

THE "IRON DUKE"

by

Earl West

On May 20, 1859 a tall, gaunt man stepped up to the office of O.S. Fowler, phrenologist, in Memphis, Tennessee and requested the eminent scientist to prepare his chart. Regardless of what one may think of F.J. Gall's "empircal system of psychology," more commonly known as phrenology, its description of the character of Jacob Creath, Jr. is surprisingly accurate. Creath had left his home at Palmyra, Missouri early in the spring to make an extended tour south. He had visited a district meeting of brethren at Washington, Arkansas where he delivered a lecture on Bible revisions. Following this he had visited H.M. Slopon's school for girls at Baton Rouge, La., and was now returning to his home up the Mississippi River. The steam boat docked at Memphis, and perhaps out of curiosity, Creath made his way to the office of O.S. Fowler. When the chart was finally prepared, Creath read about himself as follows:

> Strength, power, efficiency, go-ahead, and the utmost indomitability is your predominant trait, and is remarkable. You inherit it from your father, whom you resemble; and are adapted to carry on some great undertaking requiring the utmost perseverance, and have made your mark on the intellect of the community where you reside--partly because of your

strong active sense, more because of your tremendous energy of character. You have extraordinary lungs, great muscles, a splendidly balanced constitution, and have a world of vitality; can go through herculean labors, and have not a lazy bone in your body. You are excitable a little, though not much, and rarely ever let your feelings get the better of your judgment... You have not anything like as much culture in proportion as you have natural talents.

You have excellent digestion, but have overeaten all your life.

You have extraordinary breathing power, and hardly know what fatigue is, and must be out of doors most of the time.

You have an organism more favorable to judgment than to brillancy. You are a ladies' man, almost worship the sex, and appreciate female beauty.

You should marry a wife who is dependent, not obstinate, for you never could tolerate an obstinate woman. You have one of the best wives ever was, because you know how to select a woman, and because you would live well with any woman, and would so live with a poor woman as to make her a good wife, and your wife would lay down her life for you.

You are thoroughly sexed, are preeminently manly, have a high, noble bearing. You have a strong love for children, especially daughters, literally doting on them as if they were angels.

You are devoted attached to home, are one of the most indulgent of husbands and parents, are a true, warm, generous friend, and have a warmer heart than often comes under my hand.

You are a true patriot, are wanting in continuity, are able to attend to a great diversity of business in

short order and without mistake. You have a great fortitude to bear up under any disease, will not allow yourself to be sick, and will not give up...You never quarrel with others but stand your ground like a man. You are determined to conquer, but never punish a fallen foe.

You have an excellent appetite, go in for the plain and substantial; can make money, but it must be in a large way; you never can dabble. You are perfectly candid, act in a cunning way to attain your end, but always straightforward and correct...You are barely cautious enough to prevent action, but enough so to keep you from embarking. You are not particular as to what people say about you, pursue an independent course, do as you please, and let people say what they like.

You are most uncompromising when your mind is made up. You are rather conservative. You are a true worshipper of the Deity, but always under your own vine and fig tree; but always skeptical and never admit anything unless proved to be a demonstration... You ought to be a judge. You are a true philanthropist, are generous, too kind for your own good; don't let your friends put their hands too deeply in your pockets, and don't endorse unless you are willing to lose, confide too much to friends, learn to say no. I should not wonder if you have lost half you made, so, turn a corner.

You are better informed than one in thousands of your means of knowledge. You are poor in memory of names and dates, but good at recollecting countenances, facts, and ideas. You ought to be a speaker, not because you have so great a flow of words, but because you say impressively what you say at all.

> You have a wonderfully accurate eye to judge of bulk and proportion, and cannot tolerate architectural disposition. You never lose your way in a city or country.
>
> Your forte lies in the adoption of ways and means to ends in judgment, in originality, forethought, contrivance, and penetration.
>
> But you lack the agreeable, you pass no compliments, not enough, but you read a man right through the first time, and are happy in what you say; it just hits the nail on the head. Your criticisms are remarkable, you illustrate well; the fact is, sir, you are by nature a great man, and need only circumstance to make you a great man, and you are certainly one of the best men I ever examined, and universally beloved.

Perhaps the most admirable trait of character about Jacob Creath, Jr. was in deep and undying love for God and the cause of God. When only a boy of eight or ten, he went to school in Virginia. The Bible was used as a textbook in reading classes. When called upon to recite, he would often become so choked with emotion that it would be necessary for him to sit down. In later years, Creath could very honestly say, "I never saw the day when I did not desire to be good and please God, my Maker." Religion was an intensely serious business with Creath. So intent was he in always doing what he conceived to be the will of God that he had almost no patience with the short-comings of his fellow-men on this point. Sometimes he would

pause in the middle of his sermons and scold an audience severely, and then proceed to preach the gospel of Christ with the simplicity, pathos and melodrama that would move his audience to tears. His saturnine disposition expressed itself at times by an irritable temper but only because of his lack of patience with what he conceived to be wrong.

Creath enjoyed the company of the serious minded where he discussed the cause of God. Better still, he enjoyed the loneliness of the outdoors where he could meditate about God and often pour out his heart in prayer. The prayers of Jacob Creath have by now become almost legendary. L.B. Wilkes tells the story of a prayer he heard from Creath back in June, 1854. Wilkes had gone to LaGrange, Missouri where he was scheduled to preach on Saturday night, Sunday morning and Sunday evening. He arrived Saturday afternoon and went immediately to the home of a Brother Gill. He found Jacob Creath, Jr. on hand.

It rained all night that Saturday night, but the next morning was clear and warm. Wilkes observed that Creath was meditative. Through breakfast, he had spoken but few words. Then in a moment he turned to Wilkes and said, "Let's take a walk." They walked into a woods for a quarter of a mile. Not a word was spoken. Then Creath lifted a finger to the right and said, "This way." They walked two hundred yards further, and Creath spoke solemnly again, "Yonder is a good place." They walked on until they came to a large fallen tree. Both men got down on their knees and Creath began praying.

> Here, beneath the tall trees, the air full of the music of glad birds and redolent with the odors of thousands of flowers, all praising God, Brother Creath said: 'Let us pray.' We fell on our knees and O such a prayer! The earth had drunk up the rain and all nature seemed to be refreshed and happy. Every leaf and flower and bird and being in nature around us seemed to strive to its utmost to magnify God. All this Bro. Creath mentioned in his prayer, and then called upon his soul and all that was within him to bless the Lord. My soul trembled with excitement. Bro. Creath talked so to God that I voluntarily felt for the moment that if I should open my eyes I should certainly see him upon whom no one can look and live. I never heard such a prayer before, and now thirty years have passed since that remarkable experience, and yet I have heard no such prayer since. At the close of his length prayer, he asked me to pray. I did. During the second prayer, he would every few moments break forth in expressions of thanksgiving and praise. 'Oh bless the Lord, my soul, Give thanks unto his name. His mercy endureth forever.

T.P. Haley relates the story that during the Civil War, a company of troops was encamped near Palmyra where Creath lived with a view to capturing the city the next day. That night Creath went out into a grove to pray. The leader of the troops happened to be near the grove, and upon hearing a voice, sneaked closer to see what was happening. He saw Creath bowed in prayer. He listened as Creath prayed for his neighbors, his town, and asked God to send peace. That night the troops withdrew.

It would be unnatural even in the life of one so serious as Creath not to find some humorous moments. Creath rode a white horse which he called, Jack, and of whom he was very fond. On one occasion he stopped with a brother at a certain village, and the man sent the horse to the tavern stable. The tavern was owned by a sister that knew Creath well. Creath was anxious over his horse, occasionally through the stay sending someone to the stable to be sure old Jack had been fed and watered. The lady finally became annoyed and sent back word: "Go tell brother Creath that I have done everything for his horse I can think of, except to give him a cup of coffee, and I am getting that ready now." Creath took the hint and let her alone.

Creath was very bald and generally wore a wig. Once he travelled through Maury Count, Tennessee and spent a night with an old Brother Henry Zellner. The next morning, Zellner sent the negro servant boy up to Creath's room, instructing him to sneak in quietly, prepare a fire, and have the room in readiness when Creath awakened. In a moment, the negro boy came running down the stairs, exclaiming excitedly, "Marse Henry! Marse Henry!! Come Quick!! Sumbody done scalped dat preacher and his scalp's hangin on de mantle!" Before doning his red flannel night cap, Creath had taken off his wig and placed it upon the mantle.

No man ever had a greater admirer than Alexander Campbell did in Jacob Creath. In later years it was

often commented that Creath looked surprisingly like Campbell. Creath was tall and erect, slender but solidly built with sharp facial features. Creath met Campbell for the first time in April, 1828 on the road between Wellsburg and Bethany. Creath was riding a white horse, and Campbell at the time was hauling logs. Both men became steadfast friends. When in the fall of 1830, Campbell set out on an extended tour into the South, Creath accompanied him. During the stay in Nashville, Tennessee Creath spoke several times. On Monday, January 3, 1831, returning from Nashville, the two separated, Creath going to Fayette Count, Kentucky where he had an appointment and Campbell on to Greensburg where he was engaged to speak. When Campbell returned to his home a month later, he had been gone one hundred days, traveled 1,400 miles, preached seventy sermons and had engaged in one hundred and forty "fireside chats."

Campbell regarded Creath as one of the best informed men in the church, particularly was this so in the field of Church History. In 1847 Creath wrote a manuscript of eighty to ninety pages in which he showed that the destruction of Jerusalem by the Roman armies in A.D. 70 literally fulfilled the prophecy of Matthew, chapter 24. The manuscript was never published.

The decade, 1830-40, was the golden era for the cause of primitive Christianity in Kentucky, and Creath was in the middle of this activity. John T. Johnson, brother of Richard M. ("Tecumseh") Johnson,

vice-president of the United States during Van Buren's administration, was one of the leading preachers. "Raccoon" John Smith, B.F. Hall, John Allen Gano, Aylette Raines, and Jacob Creath, Sr. were among the popular Kentucky preachers of the day. The Great Crossings Church had been established when John T. Johnson, upon his conversion, had baptized most of his relatives. Georgetown became another strong point, begun when Johnson baptized Dr. Hatch, one of the professors in the Baptist College there. Creath worked with Johnson at Richmond in August, 1837 in a meeting which lasted almost a month and resulted in one hundred and eighty-five baptisms. The year before he had been with Johnson at New Liberty, Warsaw, and Ghent. Johnson said of Creath: "He was most able, efficient, and overpowering in his discourses every day for the whole time." So went the story for ten years. People flocked to the preaching of the ancient order of things, and Kentucky saw a religious reformation the like of which she has not seen since. And Jacob Creath, Jr. played no small part in it.

The American Christian Missionary Society was established in October, 1849, and set in motion a wave of opposition throughout the brotherhood. Creath was not only the earliest but the most vitriolic opponent of the new organization. He was deeply disappointed that Alexander Campbell should throw his influence behind the Society, for as Creath understood Campbell, the latter had opposed any human organization proposing to do the work of the church. As editor of

the Christian Baptist Campbell had denounced both the Missionary and Bible Societies. His later explanation was that he had opposed only the abuses of these organizations, not the organizations themselves. Regardless of how honorable Campbell may have been in this explanation, it is not likely that the readers of the Christian Baptist so understood his opposition. When, for example, T.M. Henley of Virginia was converted by reading the Christian Baptist, the Religious Herald, a Baptist paper published at Richmond, spoke against Campbell, accusing the "Campbellites" of being opposed to missionary and bible societies. Henley, in replying, said:

> ...He [the Religious Herald] also accuses us of being opposed to Bible Societies. Here again he has departed from the truth. I will question him: 'Is it one plain straight-forward course given us in the Scriptures' to form a distinct society from the church to propagate the christian religion? Where is the example or precept recorded in the New Testament authorizing combinations of Christians and infidels to convert the world?

It is obvious that T.M. Henley understood the position of his brethren to be opposed to any human organization to propagate the Christian religion. This was exclusively the work of the church of Jesus Christ.

From the days of the Christian Baptist until the establishment of the Society in 1849, large numbers of brethren understood the brotherhood to be in opposition to these human organizations. But after 1840, it

became increasingly evident that Campbell was not opposed, but rather trying to pave the way for one. These fears grew until the Society was actually established, and then each man asked himself what he should do. Many who were opposed gave way in preference to the judgment of others in the hope of gaining peace. Some waited patiently in the sincere hope of learning something more on the subject to enable them conscientiously to share the optimism of others about the Society. Here and there a few congregations openly announced their intentions to have no fellowship with the new organization. The majority of congregations refused any support, but remained silent, waiting and watching. There were few who spoke out against the enterprise. Jacob Creath, Jr. by all odds was the leader among the few.

He boldly marched up against Alexander Campbell, charging him with having changed his position from the days of the Christian Baptist and of being the promoter of an institution for which there was no authority in the Scriptures. He laid the challenge down before Campbell in the following words: "You say our Saviour and the apostles did not denounce conventions, as such. Did they denounce Popery or corrupt Protestantism, as such? Did they denounce infant baptism, or creed making, or auricular confessions, as such? It is for you to show where they authorized conventions." Creath pressed his point home, "...it will be seen that, in this discussion, the advocates of conventions have totally abandoned the rule on which we and all

Protestants set out--that the Bible alone is the religion of Protestants. They have not produced one passage of scripture, to countance those assembles from the New Testament..."

To Creath the Society was definitely without a divine commission. "Because God our Father divinely commissioned his Son to our world, and His Son sent the apostles as missionaries to the world, and they divinely organized individual congregations all over the Roman empire, in the first century, does it, therefore, follow, that we in the nineteenth century, without any divine warrant, and contrary to our own rule of faith, have the right to call conventions, form Bible, missionary, and tract societies, elect popes, and do all other things we wish? My logic does not run that way. They had divine credentials for what they did. We have none for what we are doing. That is the difference between them and us."

"As to the argument offered to sustain these associations," Creath went on, "--that they are acceptable to our brethren--we would say, that they have been unacceptable to them until recently. What has produced this change in them? What new light is this which has sprung up so recently upon this subject? I confess I have no more light now, upon the subject of associations, than I had twenty-five years ago. Will these brethren, who have been so recently and suddenly converted from their former faith upon this subject, furnish us with a small portion of this new light, that we may be converted too? I suppose the golden calf

was acceptable to all the Jews, except Moses. I believe the calves set up at Dan and Bethel were popular with Jeroboam and the ten tribes. The report of the spies was acceptable to all the Jews, except Caleb and Joshua. The pope is very acceptable to the Catholics; so are creeds and clerical conventions to all the Protestant parties. But does all of this prove that they are acceptable to God?"

Creath never extricated himself from the conviction that a younger corps of preachers had gathered around Campbell in the latter's older age and had influenced him in a direction he would not have gone twenty years earlier. With this younger corps, made up in the main of Robert Richardson, D.S. Burnet, Isaac Errett, and W.K. Pendleton, Creath felt that he had damaged himself beyond repair. When the influence of this group came to be felt in the Millennial Harbinger, the whole tone of the paper changed. From an emphasis upon primitive Christianity, the paper spoke much of speculation and human philosophy. Later, when the Civil War broke, the Harbinger was replete with insinuations against brethren in the South, and fostered a strong Northern sentiment. Creath felt that this was out of order in the periodical.

Alexander Campbell died in 1866, and for the next three years Robert Richardson was busy writing his "Memoirs." Probably both Tolbert Fanning and Jacob Creath, Jr. hoped to get the work for both wrote at different times biographies of Campbell in serial form in the Gospel Advocate. But the work remained for

Richardson to complete. When the finished "Memoirs of Alexander Campbell" finally appeared in 1869, Creath was wounded. His name was rarely mentioned and at that, only when it was unavoidable. He felt that his significance had been completely overlooked, so on Nov. 22, 1871 wrote Richardson a personal letter inquiring the reason. The letter received no reply.

It is entirely likely that Richardson considered Creath an egotistical, sensitive old man who had an exaggerated feeling of his own importance. But coupled with this was the knowledge that Creath was out of step with the bulk of the brethren Richardson represented. Richardson was as much wedded to the Society as anybody, and hardly capable of appreciating the value of any man of different sentiment. This attitude toward Creath became more general and gradually increased as time passed.

In 1887, when Jacob Creath, Jr. had been dead one year, T.P. Haley was busy collecting information for his history of the restoration movement in Missouri. He wrote to E.C. Browning, then preaching at Palmyra --Creath's home for forty years--to get information. Browning discouraged giving Creath very much prominence, complaining that he was a one-sided man. He reported that Creath left a mass of material intended for a biography, but urged that it never be written. Phillip Donan had written his life of Creath ten years earlier, while Creath still lived, but Browning complained that it should never have been written.

In view of Creath's position one is little surprised in finding this attitude.

On January 17, 1884 Creath passed his eighty-fifth birthday, now old and feeble and even more serious than ever. The church, he feared had completely apostatized, and there was little he could do about it. His sympathies lay with the American Christian Review, once so marvelously edited by Benjamin Franklin, and now edited by John F. Rowe. He was therefore pleasantly surprised one evening early in 1884, to hear a knock on his cabin door, and in going there, to find John F. Rowe. They had never met, but he knew and loved Rowe from his editorial work. For three hours that evening they talked, Creath rapidly reviewing his earlier work in both Kentucky and Missouri in proclaiming the cause of primitive Christianity. As Rowe passed to the door to depart, Creath smoothered the smaller man in his massive arms, and there, standing in the open doorway, looking into the starry sky, Creath prayed as only he could, that God would guide the younger man in the work that lay ahead.

Two years before his death, Creath wrote out his own obituary. He requested his wife to have no funeral service since neither Christ nor His apostles had any, and that he be buried in a plain, cheap coffin with his New Testament and a copy of Campbell's, LIVING ORACLES as his pillow.

He died on Saturday morning, January 9, 1886 at seven o'clock, and was buried according to his own request. Upon learning of his death, Rowe wrote:

Jacob Creath was the 'Iron Duke'--the 'Duke of Wellington'--of the Restoration as to faith, and firmness, and inflexibility of purpose. He would neither be bought nor sold. He was made of such stuff as martyrs are made of.

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